

in men,  
e of our  
ven com-  
ot see or  
edger or  
er Mass-  
urch re-  
constant  
he hearts  
im: He

his pray-  
t of the  
ts of the  
the in-  
language  
everything,  
r liturgy  
even her  
piritually  
ggesting  
sure and  
a impart  
in spirit  
at strict-  
which, at  
tly bap-  
Call this  
sdom or  
ou will.  
ly Spirit  
inally fit  
aper, or

s, as to-  
the best  
me. The  
of even  
struction;  
artened.  
urns the  
east one  
univer-  
orrow is  
torn to  
ne who  
gentle,  
d spirit.  
e some-  
g, genu-  
be One  
is, and  
and in-  
ne Him.

ERRY, S.J.

3, 1959

# Correspondence

## How Many Jobless?

EDITOR: In a Comment, "Jobless Down in March" (AM. 4/18), you state that the Administration "insists on no more than minimal outlays to aid the jobless." You further state that the drop in the unemployed between March and April was not as large or as reassuring as it might appear. In connection with these statements I would note:

1) The fact that there will always be a certain number of unemployed is commonly lost from sight in discussion on the jobless. Authorities indicate that in the best of times some 3 million persons are shifting from one job to another, looking for work for the first time, temporarily sick or unemployable. Thus, if 4.4 million are unemployed at the present time, only 1.4 million might be classified as unemployed because of the recession. Even of these a substantial number, the recently retired, are not really looking for work.

2) Unemployment benefits under our present concept are benefits which accrue to an individual as a matter of right, because he has earned them through prior employment. Such benefits must, by their nature, be limited. Once they are exhausted, then any further benefits to an individual should be based on a test of need rather than a right.

I suggest that the Administration is right. Once unemployment benefits are expended, then a new program may be developed to aid the jobless who remain unemployed and are in need of funds for subsistence.

PETER G. DIRR

New York, N. Y.

## Whose Property?

EDITOR: Two recent contributors (AM. 3/28, p. 737; 5/2, p. 275) have referred to the slogan "From each according to his abilities, to each according to his needs" as if it were the peculiar possession of Marx and communism. Not so. I recall Fr. Heinrich Pesch, S.J., using it in his monumental works on Christian Solidarity, and in any event it simply expresses the demands of social justice. The latter has two parts, contributive and distributive. The first requires contribution to the social welfare according to its need and the ability of the society's members; the second requires distribution by the society in accordance with its ability and the needs of its members. Let's not hand over to the Communists credit for something,

whether in principle or in slogan, which we had long before they came on the scene.

JOSEPH B. SCHUYLER, S.J.

Shrub Oak, N. Y.

## Hope for Spain

EDITOR: Your editorial "Spain in the Dol-drum" (AM. 3/14) concludes: "Those who love her can only hope that with the . . . restoration of the monarchy, Spain will experience a new sense of civic life and fresh determination to overcome her ancient problems." But do not the miseries that you call "ancient problems" stem from the very monarchies of that unhappy country? And do you suppose that Franco's brand of absolutism with a king as a figure-head will solve anything?

The only hope one may pray for, it seems to me, is a bloodless, democratic *coup d'état*. Surely Spain has the human potentialities to achieve it.

MICHAEL P. SPARKS

San Francisco, Calif.

## Tired American

EDITOR: "An American in Italy" (AM. 3/28) seems to be watchword for the kind of impressionistic and poetic picture that the "misericordia" of Naples ever excites in sensitive Americans.

I have heard many one-word descriptions of the Italian, but "tired" seems the most far-fetched yet. It may apply to the Southern earth but to apply it to the people is to ignore great distinctions between war and postwar generations, urban and rural, North and South.

(REV.) HENRY J. BROWNE

Cathedral College

New York, N. Y.

## Problem of Communism

EDITOR: Congratulations on your splendid issue of May 2. It was a memorable study of the Communist problem. Your editorials were outstanding. Serge L. Levitsky's article, "Post-Mortem of a Party Congress," cleared up many difficult problems. The range of opinion in the State of the Question on Gerard E. Sherry's article was stimulating. A real strike.

JOHN F. CRONIN, S.S.

Assistant Director

Department of Social Action

National Catholic Welfare Conference

Washington, D. C.

## Does Your Ethics Textbook Answer Current Day Problems Like These?

- *When do workmen have the right to strike?*
- *Do parents or the state have primary rights in the education of children?*
- *If marriage is a free contract, why can it not be freely terminated?*
- *May a man expose himself to certain death in a good cause?*
- *Can the use of nuclear weapons in war be justified?*

*Let Father Fagothey's  
Just Published 2nd Edition*

## RIGHT AND REASON

*Ethics in Theory and Practice*

*Make Your Ethics Course More  
Valuable Training for Everyday  
Life*

Completely revised and rearranged by its highly respected author, Austin Fagothey, S.J., Professor of Philosophy at the University of Santa Clara, the new 2nd edition of RIGHT AND REASON can be more valuable to you than ever before in teaching your full year college course in ethics.

"But," you may say, "the principles of ethics do not change, why should I change books?" True, the principles of ethics do not change, but their application to present day problems and activities changes continually. RIGHT AND REASON can give your students a clearer understanding of today's most pressing ethical problems and at the same time give them practical advice on the ethics of everyday life.

Based on the Aristotelian-Thomistic interpretation of ethics, this book provides your students with a comprehensive, modern presentation of this philosophy from the "problem" method rather than the "thesis" method.

This new 2nd edition has been extensively revised—the topics of happiness and the end of man have been rewritten to clarify the philosophical approach and distinguish it from the theological. Reflections on logical positivism, relativism and existentialism add much to the value of this book.

**Just Published, 1959, 2nd edition,  
627 pages, 5½" x 8½", Imprimatur.  
Price, \$6.00.**

*Gladly Sent to Teachers for  
Consideration As a Text.*

**The C. V. MOSBY Company**  
3207 Washington Blvd.  
St. Louis 3, Mo.

# Current Comment

## Perspective on Fallout

On May 5 the Atomic Energy Commission disclosed that since 1945 the atomic powers had exploded nuclear devices with a total fission yield of 91,460 kilotons (TNT equivalent). In the public mind such a gigantic figure is likely to create terrifying images of the fallout peril unless it is balanced by the sort of perspective given in a report of the General Advisory Committee to the AEC on May 7. Here are some of the reassuring points to which public attention should be drawn:

1. The report finds that the AEC has released all significant fallout data to other agencies and the public. There has been no Government conspiracy of silence on this vital matter.

2. The total public exposure to man-made radiation from fallout in the past, together with future fallout from previous tests, is less than 5 per cent of the average exposure to natural background radiation and less than 5 per cent of the average exposure of the U. S. people to X-rays for medical purposes.

3. As for the intake of villainous strontium-90, the amount of this isotope which has been found in food and water is less of a hazard than the amount of radium present in public drinking water supplies in certain parts of the country.

The GAC report concludes on a sensible note: "There is a real need for clear, simple exposition of the facts of fallout in media widely available to the public." We agree. At present the public picture of the fallout problem is heavily overpainted with ignorance, partisan bias and sheer emotionalism.

## Churches at the Crossroads

Dr. Harry Denman, general secretary of the Methodist Church's Board of Evangelism, declared on April 28 that his church is "at the crossroads." In the next decade, he said, it will become either "a church to reach the masses to do God's will," or "a church of suburbia . . . saturated by the will of secular man."

That same week Dr. Dan M. Potter, executive director of the Protestant

Council of the City of New York, was telling leaders from 12 denominations that the missionary challenge of the New York metropolitan area is the greatest in the world. In the 22 counties of the area, he added, 7,230,000 persons have no relationship to any church or synagogue, and yet only eight new Protestant churches are presently planned and 34 are to be demolished in the next five years.

The Regional Plan Association, an independent research group, estimates the population of those 22 counties at nearly 16 million. If Dr. Potter's figures are correct, nearly one-half the people of metropolitan New York are "churchless."

Facing the problem on a national scale, Bishop Marvin A. Franklin, president of the Methodist Church's Council of Bishops, has urged a campaign to raise \$50 million to build new churches. Dr. Denman's board adopted a recommendation for a ten-year program of evangelism to begin in 1960. Other churches, also "at the crossroads," will find that, however impressive national figures of church membership may be, the "unchurched" loom large on every metropolitan scene.

## New Apostolic Delegate

When the Cardinals from New York, Boston and Philadelphia greeted Archbishop Egidio Vagnozzi at a reception in St. Patrick's Cathedral, New York, on May 8, they were formally welcoming the new Apostolic Delegate to the United States. They were also welcoming an old friend on his return to this country.

There were more than 50 bishops at the reception, hundreds of priests and thousands of the laity. For them, too, it was a double welcome, because they knew that Archbishop Vagnozzi had first come here in 1932 and had spent nine and one-half years at the Apostolic Delegation in Washington.

Since that time, Archbishop Vagnozzi has served Vatican diplomatic missions in Portugal, France, India and the Indies. In 1949 he was named Titular Archbishop of Mira and appoint-

ed Apostolic Delegate to the Philippines. In 1951 he became the first Apostolic Nuncio to that country when it established permanent diplomatic relations with the Holy See.

On his return to this country, Archbishop Vagnozzi took care to stress, even before he came off the liner *Giulio Cesare*, just what his task is:

My mission in the United States as Apostolic Delegate is essentially and exclusively religious and spiritual, and I dedicate myself and my energies to be the proper link between the Holy See and American Catholics.

The Apostolic Delegate brought from Pope John XXIII the assurance that he "loves the people of the United States," and that he has "a great appreciation of American Catholicism."

Archbishop Vagnozzi knows America well. We are grateful that the Holy Father has sent such an experienced and dedicated prelate to be his representative on our shores.

## AFL-CIO Snubs Castro

An academic friend who recently spent several hours in the company of Dr. Fidel Castro tells us that the Cuban Prime Minister is a very bright young man. This being so, Dr. Castro might well ponder—and not at his leisure, either—two fully deliberate actions of the N. Y. City Central Labor Council, which represents a million AFL-CIO members hereabouts.

The first touched Dr. Castro himself. During the Cuban Prime Minister's riotous visit to New York, the City Central Labor Council was earnestly asked to honor the young liberator. It flatly refused to do so.

Several weeks later, however, the council went out of its way to pay tribute to another Latin-American revolutionary. For Dr. José Figueres, former President of Costa Rica, who wrote the principles of *Rerum Novarum* into his country's labor code, the council held a well publicized luncheon at one of Manhattan's leading hotels.

Just in case Dr. Castro may really be puzzled by the council's snub, we hasten to note that the AFL-CIO is allergic to communism. To speak still more plainly, not only the council's leaders but high AFL-CIO officials in Washington are convinced that Communists

have succeeded in infiltrating Cuba's free trade unions and now control a number of them. In short, until Dr. Castro gives evidence of knowing the ideological score and moves energetically to preserve free, democratic unionism in Cuba, American labor will have none of him or his revolution.

## Life on Mars?

Is there life on Mars? For almost a century this has been the favorite subject of speculation in the field of astronomy.

Sometimes the speculation wildly outstrips the evidence. On May 1 a Soviet astronomer suggested to Communist youth that Mars' two tiny moons were probably artificial satellites flung into orbit two or three billion years ago. Since this was well before the sputnik era, it raises the intriguing question: how could rational beings have achieved such a technical triumph so long before the October Revolution of 1917?

Most scientists, of course, would be overjoyed to find clear indications that even the lowest forms of life exist on the forbidding Martian surface. Hostile bacteria or fungi, however, could be fatal to the first space crew that touches down on the ruddy planet. Unfortunately, Mars is difficult to observe and most

of our evidence for life on the planet rests on nothing more convincing than broad analogies between the physical characteristics of Mars and the earth.

Last October new spectrographic studies were made of the dark areas on Mars. Three absorption lines were found very similar to those characteristic of certain terrestrial organic compounds, thereby increasing the scientific probability that some form of vegetable life may flourish on the Martian landscape.

Enthusiastic press reports that interpreted this new evidence as coming close to final proof of the existence of plant life on Mars may be taken with a grain of salt. Life on Mars is far from being established. We remain skeptical until there is more evidence in the bin. Such fodder for our intellectual consumption will be available when powerful telescopes can be lifted above the stratosphere.

## Nova et Vetera

Some famous old characters are in the news again: King Croesus, whose ancient capital, Sardis, was located by American archeologists in Turkey last year; and the legendary King Midas, whose city another team thinks it may have found at Gordium, farther east in

Turkey (they are going back this summer to make sure).

Iphigenia, too, was in the news recently, when Dr. John Papadimitriou announced that two years of excavations at the Brauron sanctuary, 22 miles east of Athens, had produced evidence to support the truth of her legend as we read it in Euripides' play. She was the daughter of King Agamemnon of Mycenae, who offered her up as a human sacrifice.

St. Peter made page one when Prof. Margherita Guarducci, of Rome University, announced in March that inscriptions found in an ancient cemetery under St. Peter's Basilica indicate that the saint had been entombed at the site where the basilica now stands. This finding tends to confirm evidence uncovered several years ago.

Nero, the Roman Emperor, also hit the front pages when definite word came last week that the ancient Roman walls, stairways and mosaics unearthed between the River Tiber and the Vatican are the remains of his infamous gardens. Christians were massacred there after the fire that destroyed a large part of Rome in the year 64.

Nero had to share the spotlight with Menander, leading light of the New Comedy writers in Greece 2,200 years ago. Dr. Gilbert Highet, of Columbia

## A University Art School

No, beatniks are not in place at the new Seattle University School of Art. The school's principle is integration, not isolation, says its founder and director, the Rev. Hayden A. Vachon, S.J. A woman who had been trained in art elsewhere, Fr. Vachon says, had occasion to visit the Seattle University campus where, after watching art in progress there for a while, she said with marked surprise: "Why how perfectly normal your students are!" The reason: the Jesuit idea of looking at all disciplines as a whole.

The School of Art is not just a pious wish: it is a reality, one of the 18 departments of Seattle University, and as such, is a solid achievement. Owing to the great interest shown in art in the local area (including Everett and Tacoma), Seattle is an excellent place to get such a project going. It began as an art class in 1949; then there were two art classes totaling 60 students in the Evening Division in 1951; finally it became a separate department in 1957. Up to that time, a Catholic boy or girl in the Seattle area wishing to pursue art in academic surroundings had no place nearby to go except the University of

Washington. Three persons are fully employed on the faculty today: Mr. Nikolas Damascus (M.F.A., Art Institute of Chicago), Mrs. Geraldine Sabotta (M.F.A., University of Washington) and Fr. Vachon.

The purpose of the School of Art, says its founder, like the purpose of all Catholic education in keeping with the thought of the great social Popes, is the restoration of all things in Christ. Art is one of these things. We Jesuits, he observes, have had, by omission, a hand in the secularization of art. It is late, but not too late to rejoin the earlier tradition. Nothing in Jesuit teaching, either spiritual or cultural, favors ignorance, negativism or mediocrity in such a basic branch of the humanities. I think there is plenty of ground for saying that a lot of the crude distortion, the eccentricity and willfulness that we solemnly complain about in the younger generation may be ascribed to the older generation's neglect of an intelligent cultivation of the creative imagination. Seattle University is pioneering in the attempt, and hopes that other Catholic schools will follow.

JOHN LAFARGE

University, has prepared an English translation of the first virtually complete play by Menander to be discovered.

Finally, Jesus of Nazareth was front-page news when Dr. Oscar Cullmann reported that a newly discovered *Gospel of Thomas* contained 114 sayings attributed to Him. We have an article in this issue (p. 365) to tell our readers more about that.

## Mrs. Gandhi on Communism

If the Communist take-over in Tibet has accomplished nothing else, it has managed to clarify the attitude of India's Congress party toward the home-grown Reds. The reception accorded Mrs. Indira Gandhi's opening address before the All-India Congress Committee on May 10 demonstrated a new awareness by party members of the threat in their midst.

Mrs. Gandhi, daughter of Prime Minister Nehru and new Congress party president, reported on her recent tour of Communist-governed Kerala State. At no time since the Reds took office there in 1957 has a responsible Congress leader so openly criticized Communist activity in their Kerala stronghold. Mrs. Gandhi accused the Communist regime of misleading the people of Kerala and of making it impossible for the Congress party to carry on its normal "constructive work" among the people. "The whole approach of the Communists," she declared, "is how to strengthen their party." They do not, in other words, serve the interests of the people.

But more to the point, Mrs. Gandhi decried the "negative" approach to India's Communist problem. It is not enough merely to criticize, she said. The Congress party must counter the Red challenge by an extensive campaign to expose the dangers of Kerala's Communist regime. To the party which lost the 1957 Kerala elections through lethargy, such blunt talk should prove a long-needed tonic.

## Soviet Nose-counting

On May 10 Moscow released the results of the first Soviet census since 1939. The population of the USSR is officially given as 208,800,000, a figure in line with estimates that were made in 1956.

The current marriage rate in the

Soviet Union is 12 per thousand of the population, which is significantly higher than the provisional estimate of the U. S. marriage rate of 8.9 per thousand in 1957. Births in the USSR are running at 25 per thousand—a figure almost identical with the present U. S. rate of live registered births issued by the Public Health Service. The present Russian death rate, however, is said to be 7.5 per thousand, compared to the U. S. rate of 9.6 per thousand for 1957. Russia now claims the lowest death rate in the world.

The breakdown of male and female elements in the Soviet population reveals that 55 per cent of the total population is female. This figure means that females outnumber males by almost 22 million. Since the census-takers report that males and females below the age of 32 are in normal biological balance, the given statistics poignantly reflect the enormous losses suffered by the Soviet Union during the second World War.

To end on a rueful note, we observe that the urban trend is prominent in the USSR, just as in the U. S. A. Moscow reports that the urban population is now 48 per cent of the total, compared to 32 per cent in 1932. The military planners will not miss the fact that such a shift reveals the increasing vulnerability of the Soviet Union to nuclear warfare.

## The Nun's Story—Filmed

Ever since Kathryn Hulme's telling of *The Nun's Story* caught the imagination of the American public, the book has been the battleground of a hot controversy. There is no intention of reopening that fight here. Interested readers may look back, if they care to catch up on the points at issue, to our original review of the book (9/15/56), to a somewhat corrective article (12/8/56) and to an exchange of letters (1/26/57).

In late June, however, the filmed version of the book will have its American premiere. We wince in anticipation that the old controversy will be fruitlessly reopened; in fact, some columnists in the Catholic press have already prejudged the film and have, to all intents and purposes, been urging Catholics to stay away from a "phony" presentation.

Well, the National Legion of Decency doesn't feel that way. Here is its

judgment of Fred Zinnemann's filmed version of the book:

This entertainment film, noble, sensitive, reverent and inspiring in its production, is a theologically sound and profound analysis of a religious vocation through the story of a person who objectively lacked a fundamental qualification for an authentic religious calling. If the film fails to capture the full meaning of religious life in terms of its spiritual joy and all-pervading charity, this must be attributed to the inherent limitations of a visual art.

This statement, it strikes us, puts the film forthrightly in proper perspective. If it is still controversial—and how could it not be?—it is superb film art, and anyone who misses it through biased pre-judgment will miss a vivid esthetic and even spiritual experience.

## ... and Papal Tribute to Legion

The courage of the Legion in thus forthrightly assessing a controversial film comes at a felicitous moment. On May 8, Pope John XXIII addressed a letter to Bishop James A. McNulty of Paterson, N. J., chairman of the U. S. Bishops' Committee on Motion Pictures, Radio and Television, on the occasion of the Legion's 25th anniversary.

His Holiness recalls the great success of the early efforts of the Legion, the wide cooperation then accorded by Protestant and Jewish organizations, and the statement of Pius XI that "We have never, in recent times, observed [the Catholic laity and their bishops] more closely united and associated than in this [arousing of a sense of Christian morality and natural decency in public life]."

The present Pope's letter goes on to state that the work of the Legion "has in no way diminished"; it urges Catholics to be "unflagging in their support of the Legion." We add our congratulations on the Legion's quarter-century of devotion to the public good.

## Fanfare at Steel Talks

When it comes to grabbing headlines, steel management and labor don't take a backseat for anybody—not even the propaganda hounds in the Kremlin. Last week the top negotiators were quietly huddling in New York's Roosevelt Hotel and getting only modest at-

n's filmed

noble,  
iring in  
ogically  
sis of a  
ne story  
lacked  
for an  
If the  
mean-  
s of its  
vading  
uted to  
visual

puts the  
rspective.  
ow could  
and any-  
ased pre-  
hetic and

## Legion

in thus  
trover-  
sial  
ment. On  
ressed a  
Nulty of  
he U. S.  
Pictures,  
occasion  
y.

t success  
gion, the  
ded by  
ions, and  
We have  
ved [the  
s] more  
than in  
Christian  
n public

es on to  
ion "has  
es Cath-  
support  
gratula-  
ntury of

eadlines,  
n't take  
ven the  
Kremlin.  
s were  
Roose-  
dest at-

tention from the press. But the show both sides put on the week before, as everybody and his brother gathered for the preliminary shadow-boxing, was worthy of Madison Avenue—or even of Hollywood. (One reporter calculated that the cost of the week's forensic displays to the union and the 12 major companies involved in the negotiations ran about \$20,000 a day. Each side was represented by a team of 450 men!)

Perhaps these expensive preliminaries are worth-while, but so far as the public was able to judge, they merely offered an opportunity to restate bargaining positions that had already been made abundantly clear. The union insisted again that its members had earned improvements in wages, hours and working conditions, and that these improvements, in view of rising productivity and soaring profits, could be granted without any increase in prices. The industry restated its stand that steelworkers are already among the highest paid in the country, and that everybody would be better off if the present level of wages and prices could be frozen solid for the next 12 months.

Conditions at home and abroad being what they are, the negotiators scarcely needed a Presidential admonition to make like statesmen. A fair, peaceful, non-inflationary settlement in steel is, as Bishop Andrew G. Grutka of Gary, Indiana, told his flock last week, an objective worthy of prayer.

## Foreign Aid as a Duty

When ex-Pres. Harry S. Truman went to Washington recently, he paid his respects to several congressional committees. Though the man from Independence spoke up on a number of topics, his most serious remarks concerned the importance of our Mutual Security program. To cut the Administration's request for \$3.9 billion, he warned, would be to play with dynamite.

Of late Mr. Eisenhower has sounded the same theme in slightly less salty fashion. Though the President gave notice in a roundabout way that he had not been visited by the Missouri traveler, he hastened to join his predecessor in plugging for congressional appropriation of the full amount of foreign aid he had requested.

Critics may be right in their complaints about the limited size or dispo-

portion of military and economic expenditures under the program, but such complaints do not justify a delay or cut in the funds. In this connection, a recent comment by the Committee on Economic Life of the Catholic Association for International Peace is worth noting. In a statement submitted to the President's Committee to Study the United States Military Assistance Program (headed by William H. Draper Jr.), the C.A.I.P. group said that our foreign aid must manifest a "sense of moral obligation in the name of social justice."

Messrs. Eisenhower and Truman, we feel sure, would also join in subscribing to the further contention that "by stressing the extension of economic aid as a moral responsibility the United States will best assure the attainment of our basic political objectives, namely, to promote world peace based on justice and the rule of law."

## . . . a Note of Warning

Approaching the question of foreign aid from another angle, Eugene R. Black, president of the International Bank for Reconstruction and Development, sounded a note of warning on May 5. Speaking to the Pilgrims Society of Britain, Mr. Black viewed the disparity in the living standards of the "have" and "have-not" countries as a source of tension and conflict that could eventually overshadow the Cold War. Said Mr. Black:

[Economic inequality] seems to offer endless opportunities for the unscrupulous or misguided to stir up the discontent that, in any case, is latent in the underdeveloped world.

If this pessimistic appraisal by Mr. Black appears far-fetched, one has only to consider a few basic facts. How many Americans realize, for example, that, though the people of this continent represent but 6 per cent of the world's population, they consume 50 per cent of the world's raw materials? The entire North Atlantic community (or 16 per cent of the world's population) has 70 per cent of the world's income.

As Barbara Ward, the British economist, has so often pointed out, these are facts that cannot remain forever non-political. Sooner or later the "have-nots" of the world community are going to demand more insistently than ever a

more equitable distribution of the world's wealth. They will have justice on their side. Only a corresponding sense of moral obligation in their regard will avert the global explosion Mr. Black fears.

## Men Back to Work

With the release of the jobless total for April, the Hon. James P. Mitchell's chances of avoiding a severe case of autumnal indigestion markedly improved. (The popular Secretary of Labor, it will be recalled, publicly vowed to eat his fedora if by next October unemployment hadn't dropped below 3 million.) As of April 15 there were in the nation 3.6 million jobless—reflecting a more than seasonal drop of 735,000 since mid-March. The percentage of unemployed declined to 5.3 of the workforce. This means that since the start of the recovery in April of last year the unemployment rate has regained approximately two-thirds of the pre-recession level.

The other side of the jobless coin was, naturally, a big jump in employment, which rose to 65 million. What made this gain unusually impressive was the more than seasonal bound of 369,000 non-agricultural jobs. While a healthy advance in construction, which is booming, had been predicted, the gain in hard-goods manufacturing was an unlooked-for windfall. This section of the economy still has some way to go before it regains pre-recession levels. In fact, all rejoicing over the latest reports from the Departments of Commerce and Labor will be muted if we remember that in July, 1957 more than 67 million Americans were gainfully employed. Mr. Mitchell can't be sure of his gastronomic gamble until the dog days roll around.

What does seem to be fairly certain, however, is that the Administration's calculated risk in opposing big Federal spending to spur re-employment will pay off in terms of a balanced budget for fiscal 1960. The case in Congress for larger appropriations than the President wants for airports, school construction and housing will have to be argued now on other grounds than the need to put the jobless back to work. Only the argument for aid to economically distressed areas appears to have retained most of its appeal.

## Ten Years of U. S.-Vatican Relations

**M**YRON C. TAYLOR, who died at the age of 85 in New York on May 6, was retired from active business affairs when the war gave him the work which proved to be his real life's achievement. In late December, 1939, the eve of the first Christmas of World War II, President Roosevelt named him to be his personal representative to Pope Pius XII, with the rank of ambassador. Taylor had his first audience with the Holy Father in February, 1940 and resigned his commission—renewed by President Truman—in January, 1950. These ten years of direct relations between Pope and President made history with which his name will always be honorably associated.

Students of government have treated very negligently this decade of one sector of U. S. foreign policy. In general they have tended to look upon it as an anomaly better left to churchmen to argue among themselves. But when two Presidents decide, against serious Protestant opposition, that some useful purpose is served by such a mission, there is obviously some significant political consideration at work deserving of analysis from a political-science point of view.

The issue of official relations between this country and the Holy See, poses, of course, a knotty problem. Can the United States, in a religiously plural society, take the step of entertaining direct contact with the supreme head of a world religious body? Enough has been written in AMERICA and elsewhere on this aspect of the problem. In some respects, however, this is to put the cart before the horse. So posed, the question assumes that there is some free choice facing the political leaders in this country (or in any other country in a like situation) when they send a formally accredited representative to the Pope. The Taylor mission, to put it bluntly, was a political necessity. That it was such a necessity is not due to the willfulness of the Pope or of the President. It springs from the nature of things and the scope of U. S. foreign policy. The problem is, first to recognize the extent of this necessity, and then to determine by what means such a necessity can be adjusted to the general pattern of Church-State relations obtaining in the country.

The Taylor mission has been variously judged. Some Washington observers suggest that little of real value was accomplished, except for the first year or so. Others discount the "information" value ascribed to having an envoy at the Vatican. In the Vatican itself, some sentiment seems to be

felt that Taylor could have done better by remaining permanently in Rome, instead of making only periodic visits of short duration. It is argued in Rome that Taylor came to the Eternal City only when the President of the United States had something on his mind, but that he was not available when the Pope had something to say to the President.

Other critics, while approving the general intent of the Taylor mission, regret that the Presidential representative was given even his honorary ambassadorial rank. They wonder why Taylor could not have gone to Rome with something less official to distinguish him. These critics do not realize that such a downgrading of Taylor's role would be self-defeating. But is that really the issue? As far as can be discerned from the attitude of those Protestants who have expressed their views on the matter, the objection is more basic and rests on a general conviction that a world religious body should have nothing to do with Governments. The reaction of the officials of the World Council of Churches, when Taylor visited them in the name of President Truman in 1948, is evidence enough of this stand. Statements issued by the W.C.C. at that time reflect a policy of total repudiation of governmental contacts. From the viewpoint of the World Council of Churches this stand may be legitimate. But obviously the council cannot lay down to the United States the rules for the conduct of U. S. policy.

The papers of the Taylor mission have not been accessible up to now. This may explain in part the relative failure of the foreign-policy experts to furnish their evaluation of these ten years. In the meantime, however, it should be enough that two Presidents decided that Taylor was worth his salt. It is only fair to President Truman and to American Catholics to recall that there was no pressure from the home front pushing him to carry on the Taylor mission. Mr. Truman knew that he would suffer no reprisals from the Catholic voting public had he decided, under Protestant pressure, not to renew Taylor's mandate. His decision stemmed from the nature of the White House foreign policy and was exclusively determined by that factor.

It is absurd to argue, as some do, that things like the Taylor mission "shouldn't happen." The point for students of government is precisely that they do and did happen, and will—if history is any authority—happen again. The Taylor mission is worth studying as an instance of what can happen when a country seeks, by all means within its power, to implement a far-reaching foreign policy in which high motives and humane objectives play a conspicuous part. The ten years of Taylor's link with the Vatican shed honor and dignity on America's world goals.

ROBERT A. GRAHAM

FR. GRAHAM, S.J., on AMERICA's staff since 1943, has written *Vatican Diplomacy, a study of the international aspects of Church-State relations*, to be published in the fall by Princeton University Press.

# Washington Front

## Onward, Christian Herter

AROUND THE TALL, bent figure of Christian Archibald Herter, the new and untried Secretary of State, cluster the hopes and fears for the Geneva Conference and much that is to follow.

Already the question has been asked how a gentleman whose appearance and manner suggest the late George Apley can successfully negotiate with the razor-tongued Communists. The answer is, wait and see.

Unfortunately for him, Secretary Herter has been previously impressed on the national consciousness only in the most awkward situations. That he has borne himself with uncommon grace and dignity has gone largely overlooked by those gimlet-eyed onlookers who regard it as one of the responsibilities of the politician never to find himself in a spot where everything depends on someone else. Yet, twice, Mr. Herter has found himself at the mercy of elements over which he had no control.

In 1956, to what inner mortification we can only guess, he found himself the object of the affections of Harold E. Stassen, who wanted to use him as a lever to oust Vice President Nixon from the renomination. Mr. Herter gently disavowed all national ambitions, but Mr. Stassen, whose prudence has never been excessive, pressed on, and Mr. Herter found himself at the Republican convention the subject of intense and painful scrutiny. He sat with the Massachusetts delegation (he had been the State's Governor for two terms), listening with model attentiveness to the endless oratory. At the

appointed hour he stood up and nominated the man whom he had been made to seem anxious to dispossess.

As Under Secretary of State, he was entirely in the shadow of his now mortally ill predecessor, John Foster Dulles. When it was apparent that Mr. Dulles could no longer go on, the President hesitated to appoint Mr. Herter—now it appears merely because he wished to assure himself of Mr. Herter's physical capabilities.

Again, Mr. Herter conducted himself with serene good grace. His diffidence—he has never leapt at headlines or snatched at the quotable answer—has made people wonder if he might not quail before the steely Soviets he will meet across the conference table.

This is a good time to remember that while Mr. Herter has not had much experience in negotiation as such, he has spent a third of his life in legislative work.

Mr. Herter was for 12 years a member of the Massachusetts General Court, as the House of Representatives is known, and for four of them House Speaker. For 10 years he was a congressman and led a subcommittee of the House Foreign Affairs Committee on a European study that laid the groundwork for the Marshall Plan.

Moreover, Mr. Herter ran for Governor against a popular incumbent, Paul A. Dever, in 1952. Massachusetts politics has never been any place for sissies, and after a slow start, Mr. Herter showed real zest for the fray. To the amazement of all, he struck out with vigor and force and he squeaked through to a narrow victory. The second time, he came home in a walk.

So Mr. Herter, despite the gentleness of his manner and the quiet tone of his utterances to date, has not led a sheltered life. He can be tough. If the international situation gives cause, as always, for alarm, the man in charge, understated though he may be, gives none.

MARY McGRORY

## On All Horizons

**FATHER OF MANY MONKS.** An apostle of apostles is Patrick F. Flood, father of 13 children, who lays claim to having aided 300 late vocations reach fulfillment. His interest in this work dates back to 1924 when he taught Latin at the K. of C. Evening High School in New York. He is still at work and can be reached at the St. John the Baptist Late Vocations' Society, Chancery Office, 24 DeGrasse St., Paterson, N. J.

► **PAST THE STEIN SONG.** A Catholic Intercollegiate Glee Club Festival held this spring proved so popular that plans are being made for a second experiment. The initial try was pushed by the University of Scranton and drew

to that city performing groups from seven Catholic colleges. The Holy Cross College Glee Club won top honors for Director Mirliani's arrangement of Caravale's *Credo*.

► **ETHAN ALLEN HILLS.** Amid the tidy landscape of the Green Mountains, Trinity College, Burlington, Vt., will conduct a (credit) workshop on Leadership in the Liturgical Movement for potential leaders on all levels of parish life. Nationally known consultants will be on hand (June 21 to July 1).

► **SACRED SONG.** Readers of Father Guentner's music column in *AMERICA* will be interested to know that he will

direct, for the second time, the annual Institute in Liturgical and School Music. Courses (June 8-12) will include chant, church music types and organ music. Address Rev. Francis J. Guentner, S.J., St. Louis University, St. Louis 3, Mo.

► **THY NAME'S SAKE.** Over a million persons in 30-odd countries belong to the Union of Prayers for the Persecuted Catholics of China. Leaflets for this crusade may be obtained from Rev. John F. Lee, 1921 N. Kedvale Ave., Chicago 39, Ill.

► **VOICE FROM THE PEW.** Rev. Frederick R. McManus, of Catholic University, has prepared a card to aid congregations in giving the simple responses at low Mass (Helicon Press, 5305 East Dr., Baltimore 27, Md. \$16 per hundred; \$120 per thousand).

R. A. G.



## Theodore M. Hesburgh, C.S.C.

PRESIDENT, UNIVERSITY OF NOTRE DAME

Today, as for the past fifty years, AMERICA brings faith and reason and keen insight to its illumination of the passing scene. It quickly and expertly winnows the significant from the trivial and accurately and responsibly interprets what it sees with wisdom and prudence and the Catholic outlook.

AMERICA not only informs—it weighs, evaluates, correlates and interprets in the best tradition of journalism. For educators and administrators who, too often today, must be “men in motion,” this is a great service and a welcome stimulant. And so, to AMERICA, which for five decades has demonstrated its willingness and ability to share in the responsibilities that accompany our precious freedom of the press, I offer congratulations and sincere best wishes for an even more fruitful second half-century.

## Edmund G. Brown

GOVERNOR OF CALIFORNIA

AMERICA, the National Catholic Weekly Review, has long been high on my regular reading list.

I congratulate AMERICA on its first fifty years of enlightened service to its readers, and declare my hope that its clear and liberal voice will continue to be heard for at least another half-century.

## Reverend Joseph R. Crowley

EDITOR, OUR SUNDAY VISITOR

At the approach of the Golden Jubilee of AMERICA it is a genuine pleasure for me to express the most sincere and prayerful congratulations of the entire staff of *Our Sunday Visitor*. We joyfully anticipate your anniversary as a younger child looks forward to the birthday of an older member of the family.

You were only three years old when the late Archbishop Noll published the first issue of *Our Sunday Visitor*. It is good to recall that through all these years a “family-like” relationship has existed between AMERICA and *Our Sunday Visitor*.

If we were forced to characterize the editorial policy of AMERICA in two words, the words would be “fair” and “just.” Not only when teaching Catholic doctrine, but also when applying Catholic principles to contemporary social, economic and political problems, you have always taught with the firmness of Christ but also with the charity of Christ.

For fifty turbulent years, through wars and peace, through economic peaks and depressions, to have presented the principles of Christ in a Christlike manner to the men and women of our nation is no small task. May God give you the grace and strength to labor with still greater vigor in the even more confused years ahead.

## Robert I. Gannon, S.J.

FORMER PRESIDENT, FORDHAM UNIVERSITY

Fifty years is not a long time. I know a young man who went away to college the year AMERICA first appeared, and certainly that was only yesterday—at least he hopes that it was. So the wonder is not that our dear National Catholic Weekly Review has lasted all these years but that it has accomplished so much so soon.

In 1909 AMERICA's scope and tone constituted an act of faith that—before it went broke—there would be a Catholic public large enough and cultured enough to support it. Now you have close to 50,000 on your subscription list and they tell me the numbers are mounting joyously.

More and more of our college graduates are reaching the point where they can appreciate its solid Catholicity, its maturity and its depth. Many have already arrived. They can take issue with its non-religious features as strongly and successfully as its Jesuit readers so often do. They can abuse the Editor roundly on such subjects as unions, college textbooks, congressional investigations and the state of Catholic culture without canceling their subscriptions—a mark of a good mind in the presence of stimulation. For even in moments of passing doubt (and who hasn't had a few?) no one has ever said that AMERICA was not stimulating. *Ad multos annos!*

## Paul K. Cuneo

EDITOR, THE CRITIC

I doubt that most readers realize how much their favorite magazines change over the years or how much they have to change in order to remain contemporary. If a magazine first published 50 years ago were not

constantly re-examined, rethought, redesigned and revitalized by its editors, it would at best now be 40 years defunct.

The fact that AMERICA has managed this necessary job of changing externals and style with the years—and at the same time has impressed a consistent character uniquely its own upon the minds of reading and thinking Americans—is certainly a tribute to the professional skill of its editorial staffs through the years. The fact that the Fiftieth Anniversary issue of AMERICA finds the magazine at a high point of circulation and national influence is a very special tribute to the present editors.

## Right Rev. Luigi G. Ligutti

DIRECTOR, NATIONAL CATHOLIC RURAL LIFE  
CONFERENCE

I have been a faithful reader of AMERICA since 1912. America's catholicity of interest has always fascinated me. I was a teacher of the classics and AMERICA furnished me with literary articles and literary criticism. I was in charge of a small parish and AMERICA reached out to my pursuits along country lanes. Again, I was pastor of a parish of coal miners and in AMERICA I found straight thinking on labor unions. I saw that poor people needed decent housing, and AMERICA was the first Catholic magazine to sponsor that cause. In the mission field and in my travels AMERICA has served me as a guide to unknown parts of the globe. In recent years, displaced persons and immigration have become national issues, and again AMERICA was catholic in principle and courageous in action. AMERICA has led the parade with its accurate reporting and forecasting of international affairs.

*Omnia omnibus*—all things to all. Such is AMERICA's record for fifty years. I hope I can enjoy reading it for another fifty.

## Ralph Gorman, C. P.

EDITOR, THE SIGN

Heartiest congratulations from myself and the entire staff of *The Sign* on the happy occasion of the Golden Jubilee celebration of AMERICA. Over the years, AMERICA has made an outstanding and even unique contribution to the Catholic press in the United States. We American Catholics have been fortunate in having the information and guidance it provides in every field of activity which concerns the interest, welfare and work of the Church. No magazine of opinion, religious or secular, can equal the staff of AMERICA in the number, training and intellectual caliber of its editors.

Here at *The Sign*, our weekly copy of AMERICA is passed from hand to hand for immediate perusal and then carefully filed for reference. Its editorials, articles and features are studied as the work of highly com-

petent experts and are always given serious consideration in determining editorial policy.

We hope that the future will be as bright as the past and that more and more non-Catholics as well as Catholics will come to appreciate the intellectual stimulation which AMERICA brings its readers each week.

## Most Rev. Albert R. Zuroweste, D.D.

BISHOP OF BELLEVILLE, ILLINOIS

Fifty years of outstanding service to the cause of Christ, His Church and to our country are fittingly marked this year by AMERICA. It has been a half-century which witnessed the greatest changes ever recorded in the history of the world in a like period. The Church in this country has had to cope with an evolving new society. She has withstood attack from many quarters, yet she has never wavered from her divine mission to teach all men all the truths revealed by God.

AMERICA, staffed by able and priestly sons of St. Ignatius, has had no small part in bringing the Church into the resplendent light she now enjoys. As a ready-reference journal of opinion for those who are concerned about the mission of the Church, AMERICA has exercised a great influence upon the thinking of the educated man and woman. It has won a place of eminence among Catholic publications and is much quoted in the secular press.

We extend sincerest congratulations to the present staff and to their illustrious predecessors on this Golden Anniversary.

## Most Rev. Martin J. O'Connor, D.D.

RECTOR, PONTIFICAL NORTH AMERICAN COLLEGE

The meaning of AMERICA to us here in Rome is best expressed, in my opinion, by what appears to be its supernatural character and its desire to be objective.

It may seem strange to speak of the "supernatural" character of a magazine, but I think many will understand what I want to say. It is a great satisfaction today to be sure that the men and principles that govern a publication are supernatural in character, Christian and Catholic in the best sense of each word. This particular quality in the management and production of AMERICA is what gives it life and substance.

With its broad coverage, AMERICA strives to be objective. It has a sane attitude toward divergence of opinions and a healthy, mature approach to judging them. When there is freedom of opinion for Catholics within the limits of orthodoxy and prudence, AMERICA has shown itself always free from intolerance or a dangerous liberalism.

I salute AMERICA and I am grateful for the opportunities that it affords to our seminarians and to us here in Rome to look at our country and the world through the eyes of faith.

# Editorials

## Archbishop Meyer on Housing

IN THE COURSE of their condemnation of enforced segregation last November, the Catholic hierarchy of the United States expressed the hope that responsible and sober-minded Americans would "seize the mantle of leadership from the agitator and the racist." If some thought that the bishops referred merely to the need for leadership in defense of the Negro's rights in education, Archbishop Albert G. Meyer has set the record straight. His masterful statement of May 6 (presented on his behalf by Msgr. John J. Egan, at a Chicago hearing of the President's Commission on Civil Rights) amply demonstrates the Church's will to fight with equal vigor for minority rights in the field of housing.

We can no longer be content, the Chicago prelate declared, with an attitude of "wait and see." Though he deplores "rash impetuosity that would sacrifice the achievements of decades in ill-timed and ill-considered ventures," he also rejects the easy escape of a "gradualism that is merely a cloak for inaction." Residential segregation is a moral problem that clamors for immediate, positive action.

Defenders of the status quo in housing argue that the Negro has yet to win by personal social betterment the right to dwell in higher-class neighborhoods. Whatever the validity of this dubious reasoning in the past, the facts flatly contradict it now. As Archbishop Meyer unequivocally states: "It is no longer possible to speak of some distant time when there may be a significant number of Negroes who by education, economic position or style of life will be able to live as other American citizens do." The problem lies in the intolerance which blinds the Negro's fellow citizens to his true condition. The archbishop testified:

While the opportunities for Negroes to rent or purchase more adequate housing have increased as the substantially all-Negro areas of the city have grown, there has been only the slightest observable diminution in the degree of racial, residential seg-

regation. It would appear that most communities have made little or no effort to absorb a number of Negroes whose social backgrounds, occupations and standard of living are comparable to those of the white inhabitants.

Far too often the cycle has been the familiar one of rumor generating fear and leading finally to panicky evacuation of an entire white community. Neighborhood after neighborhood witnessed the folly of the "self-fulfilling prophecy." Local seers predicted that the coming of a single Negro family into the community would cause property values to drop and the old inhabitants to flee. Through a lack of leadership, the archbishop told the commission, "not only the communities' people but their institutions, banks, churches, businesses and schools began to act as though this soothsaying was demonstrated fact." The "block-buster" also entered the scene to stimulate the feverish sale of real estate. His clients' unreasonable fears soon yielded him a grossly exorbitant profit.

To meet this problem, Archbishop Meyer insists, community action will be needed under enlightened leadership of a novel sort. "The older practices of unilateral action are not suited for this complex era. No single person, interest, church or group can be the sole custodian of our communities."

No one, least of all Chicago's farsighted new pastor, minimizes the difficulties to be met. "It is easier," he remarked to the Commission, "to apprehend and acknowledge the moral law than to give it effect." Yet his calm and courageous statement offers the best hope that the job can be done. Catholics who have long looked to the bold and imaginative social Catholicism of the Midwest metropolis as a symbol of the American Church's special vitality will hail it, too, as shining proof that the mantle of leadership which slipped from his beloved predecessor in death has indeed fallen on resolute shoulders.

## Price Stability and Economic Growth

THE WAY NEWS is reported by much of the nation's press, it is not only possible but even highly probable that many AMERICA readers have not yet seen an account of the 15th American Assembly, held at Arden House in Harriman, N. Y., over a long weekend starting on April 30. The assembly, which is sponsored by Columbia University, dealt with one of the most urgent domestic problems confronting the country—the problem of reconciling economic growth and full employment with price stability. Its conclusions, representing

"general, but not necessarily unanimous" agreement among the 60-odd conferees, deserve to be pondered, not because they provide a definitive answer to the problem—they don't—but because they furnish so much valuable material for further intelligent discussion.

The American people are not divided today over economic goals. Everybody wants steady growth, increasing productivity, high employment and reasonable price stability. The problem is to reconcile these goals—if, indeed, they can be reconciled—and this problem

is no less divisive in its way than the problems of civil rights and Church-State relations.

What the industrialists, union leaders, Government officials and economists tried to do at Arden House was to seek areas of general agreement and try to push on from there. Although they didn't push very far, they did clear out some of the deadwood cluttering up the controversial woods. For instance, they rejected the "devil theory" of inflation, which attempts to make the wage-push of unions or the administered prices of big business alone responsible for rising prices. They showed no sympathy for proposals to break up national unions, or for any other radical departure from our present wage-determining machinery. Cold War pressures notwithstanding, they spurned Government controls of wages and prices "as incompatible with the institutions of a free economy." The idea of relying on a large pool of unemployed to control inflation they termed "intolerable in our present society." Although they recognized that in a free, dynamic economy some joblessness is inevitable, many of the conferees thought that the unemployment between 1953 and 1958, which averaged 3 million annually, was too high.

On the positive side, the assembly stressed measures to improve productivity and sharpen price competition. The participants criticized restrictive practices of all kinds, since such practices inevitably add to costs. They called for vigorous enforcement of the antitrust laws, even insisting that these laws be made applicable to unions which, independently of employers, act "in restraint of trade in the market for goods and services." (Presumably, strikes and legal boycotts would not be

considered restraints of trade.) Finally, with scant regard for powerful pressure groups, the conferees called for a freer market in farm goods, and for reduction of tariffs and removal of other obstacles to international trade. Since these recommendations, if acted on, would hurt many individuals, they favored special measures, of a temporary nature, to cushion the shock and facilitate adjustment.

All the above proposals follow more or less orthodox lines. Although they would undoubtedly contribute to price stability, they would not in themselves bring it about. Neither would sole reliance on fiscal and monetary policy. The conferees agreed that something additional is required, namely, the concerting of the wage and price decisions of big business and big labor with the over-all needs of the economy. Wherefore, the assembly recommended "an annual conference of labor management and Government representatives . . . to discuss wages, prices, profits and productivity as related to national economic goals." Such a conference would be held without the glare of publicity and would deal, not with particular contract negotiations, but with the general economic outlook and with private as well as public policies appropriate to growth and stability.

As the readers of this Review are aware, we favor a conference of this kind. It would work no miracles, but it would, at least, help to narrow the big gap between labor and management thinking on general economic policy. So far as basic industry goes, it quite possibly points the way to the only viable alternative to Government wage and price controls.

## The Function of the Catholic Press

IT IS NO SECRET that editors of Catholic magazines and newspapers do not completely agree on the function of the Catholic press. Some hold that they have done their job once they have clarified the principles pertinent to the solution of concrete problems. Others maintain that in addition to clarifying principles the press has a duty to apply the principles, to become involved, to direct the reader with concrete answers to actual situations.

In support of editors who become involved in the present moment and the pressing problem, a powerful voice was raised when Richard Cardinal Cushing said, in his sermon at St. Patrick's Cathedral on April 5, during the Mass marking AMERICA's golden jubilee:

This is the true apostolate of the press—to dare to be involved, to dare to direct, to dare to be heard, to dare even to be wrong and, at that point, to dare to acknowledge it.

If anyone doubts that Cardinal Cushing was calling for something more than editorial clarification of principles, let him consider the phrase, "to dare to be wrong." What risk of being wrong would there be in merely clarifying principles? Surely, then, this was a call to apply principles to actual problems, to take a stand, to give or deny one's editorial support to some

real-life program in the social, economic or cultural environment in which the Catholic writer and reader find themselves. Here, indeed, there is risk of being wrong.

Last week in Omaha, the keynote speaker at the 49th annual convention of the Catholic Press Association, Msgr. Francis J. Lally, editor of the *Boston Pilot*, presented the case for "involvement" in considerable detail. To editors and publishers from all parts of the United States and Canada, he said:

The work of the Catholic press is actually to be involved in the present moment, not to be moralizing on theoretical and ideal cases in which no one is either interested or committed.

Monsignor Lally went on to say that principles are "arid and unproductive unless they are given a present reality in a context of social, economic and cultural forces here and now existing." Then he continued:

When we suggest to our readers that their problems can be solved simply by rethinking their principles, we mislead them; when we simplify life and living in terms of moral formulae alone, we are being dishonest. Principles must be put into practice and formulae must be filled in with facts before men can find their way toward the good life. The Catholic press must bring to present realities the

immense riches of the Church, of course, but it must come with practical programs and immediate answers to immediate problems.

The speaker frankly adverted to one reason some editors, otherwise well disposed, shun involvement in the present moment:

The fact of the matter is that we are not prepared, most of us surely, for the transfer from the world of ideas and principles to the world of facts and events.

No doubt, some editors dare not venture far from the theological and philosophical principles they know to the social and economic problems they know not. There are ways of meeting that situation, however, and, fortunately, more and more Catholic editors now have

professional competence beyond the fields of theology and philosophy, or the resources to hire it.

Some editors do not speak out on the problems of the day for fear that through them the Church will seem to be speaking—and what if it turns out that they have made a mistake? The Church speaks, of course, only when the Supreme Pontiff and the bishops speak in matters of faith and morals. Until this is made clear to people, Catholic editors will lack the effective freedom they need.

It is true, as Msgr. Lally said, that "there are bound to be dangers in applying timeless principles to passing events," but, he added, "the alternative is more dangerous, [for then] men lose confidence in the principles themselves." The monsignor is surely right.

## Religious Books in Suburbia

SUBURBIA HAS LONG BEEN a name that carries an unflattering connotation. Suburbia is where the station-wagon set lives, or the swimming-pool-in-the-garden set, or the country-club set. From it, on their way to Madison Avenue, emerge the crew-cut young men in the gray flannel suits, and from it, in the late afternoon, drive the chic young wives in the smart convertibles to pick up those gray-flanneled husbands at the station. Suburbia connotes sophistication, preoccupation with the world and its shiny gadgets, cocktail parties and a minimum of any real culture or interest in things of the intellect.

If such is the image that suburbia has evoked in the minds of those dwelling in less exotic regions, it is an image that is fast changing. This point was convincingly made at a recent meeting of the American Book Publishers Council, which this Review's Literary Editor attended. Appositely enough, the meeting convened at a very posh country club outside of Atlantic City, right in the heart of suburbia. One of the panels was devoted to a discussion of "Marketing Religious Books." The panelists were Dr. William Cole, professor of religion at Williams College, AMERICA's Literary Editor and Dr. Will Herberg, graduate professor of Judaic studies and social philosophy at Drew University.

One conclusion on which the panelists agreed, vigorously and even aggressively, was that one prime reason for the relatively poor distribution of religious books can be laid directly at the door of our prominent book-review media. If the coverage of religious literature in the London *Times Literary Supplement* is compared, for instance, with similar coverage in the New York *Times Book Review*, it is painfully evident that the American journal is either unaware of the important religious books that are appearing in ever-mounting quantity, or doesn't realize that they *are* important, or cannot interest competent reviewers to handle them.

But the important point that emerged from the panel discussion was made by Professor Herberg. It is this point that concerns suburbia and especially Catholics who live in that area of America. Professor Cole had

emphasized the new manifestation of interest in religion on the secular campuses of the country; he buttressed his observations with figures showing the remarkable growth of courses in religion and of full-time professors teaching the subject and the mushrooming numbers of students who evince enthusiastic interest.

At this point Mr. Herberg made his significant contribution. These students who have developed such an interest in religion during their college days are precisely the founders of families which will, to an ever-increasing extent, populate suburbia. Their interest in religion will, accordingly, be carried from campus to community. If suburbia was some years ago the sanctuary of happy young materialists, it is fast becoming the area in the nation where some of the deepest soul-searching is going on.

Mr. Herberg's originality in this matter set AMERICA's representative to thinking. At a conservative estimate, 40,000 young men and women graduate every year from Catholic colleges and universities. A goodly proportion of them will settle in suburbia. There they will come into contact with a community almost universally college trained and, to a remarkable degree, interested in religion from their college days.

To what degree will these Catholic college graduates have carried with them from *their* college days a deep and intelligent interest in religion? Will they be able to hold their own, to meet the intellectual level of the discussion when it turns on religion? Will they carry into suburbia an interest in reading religious books—not merely the obviously devotional and pious book, good as that may be for personal growth in holiness, but books that furnish intellectual meat for growth?

What a golden opportunity for pastors who are tilling the fields of suburbia, and what a golden opportunity, as well, for lay intellectual leadership in the community of suburbia. Can it be that the split-level and ranch-style homes that dot our land are destined to be tomorrow's centers of a vast, quiet apostolate that will renew not only suburbia itself, but literally the face of the land?

# A Fifth Gospel?

*John J. Collins, S.J.*

THE FAMOUS Lutheran scriptural scholar Oscar Cullmann, professor at the Sorbonne and the University of Basel and at present visiting professor at the Union Theological Seminary, New York, must have wondered at the ways of the American press. Within one week two of his lectures made headlines. The first lecture merely repeated a suggestion he has been making for the past year or so. Cullmann urged as a practical measure of union and Christian charity that Protestants should take up an annual collection for needy Catholics and that Catholics do the same for Protestants.

Excitement really began with Cullmann's second lecture. It drew these front-page headlines: "Unknown Sayings of Jesus Discovered" and "Sensational Find Eclipses Dead Sea Scrolls." Fortunately, along with the news story the March 19 New York Times carried extensive excerpts from the lecture. It then became obvious that the professor had spoken with his customary clarity and exactness. But it was equally obvious that his words had confused and puzzled many persons.

From the newspaper account scholars at once recognized Cullmann's documents as those discovered in Egypt some years ago. The content and importance of that find have been widely reported in individual studies. The actual texts, however, except for eight out of a total of 49 treatises, are not yet in print.

The story of the find is well known. The manuscripts are called those of Chenoboskion or Nag Hammadi, from the place where they were discovered. In 1945 or 1946 in Upper Egypt, about sixty miles from Luxor in a village called Chenoboskion in the district of Nag Hammadi, some peasants found a jar standing in one of the old tombs cut out of the limestone cliffs. The jar contained 13 papyrus codices (not scrolls but books bound in leather). In all there were more than 800 pages of script. No mention is given in them of the date when the copy was made, but specialists who studied the language, the formation of letters and other details in the codices judge that they were written in the late third or early fourth century. The texts are in Coptic but are evidently translations of much earlier

Greek originals, some of which probably go back to as early as 100-150 A.D.

As one might expect, the Egyptian peasants who found the manuscripts did not realize their value. It is said that they used one of them to light a fire and sold the others very cheaply. The Jung Institute in Zürich obtained one of the codices, while the other twelve remain in Cairo.

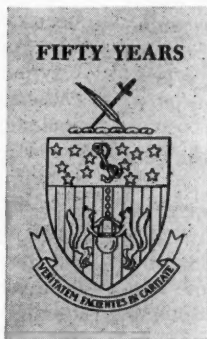
Historians delight to uncover a document which is frequently mentioned in other writings but itself has disappeared. The Fathers of the Church, for instance, frequently spoke of a number of heretical writings, of which many have been, as far as we knew, irrevocably lost. Suddenly, however, the finds at Chenoboskion have brought to light more than forty treatises written by groups such as the Sethians, Ophites, Barbelo-Gnostics and the followers of Hermes Trismegistus. No wonder that scholars hailed these discoveries, for the new-found codices enable us to understand better the polemic of the Fathers against those religious splinter-groups. They help us also to check the accuracy of certain patristic statements.

One might suspect from some passages of the early Church Fathers that they exaggerated in their accounts of those heretics and, therefore, that their accusations are to be taken with a grain of salt. But from the documents now at hand it is already certain that the accounts of the earliest heresiographers, Hippolytus and Irenaeus, are much more accurate than many recent writers had supposed them to be. A brilliant survey (1951) of gnosticism as a world religion, by the distinguished specialist Gilles Quispel, shows why we can no longer accept the "domesticated and manicured" Gnostics of E. de Faye and other recent writers as historically justified representations. These early Gnostics were, in W. F. Albright's words, "even worse heretics than the Church Fathers supposed; they were almost pathological in their beliefs and practices."

## THE GOSPEL OF TRUTH

After the announcement of the Chenoboskion finds, several specialists were permitted to study the material. They reported on the content and character of the treatises, but ten years elapsed before any of the text was published. Finally, in 1956 the Jung Institute published *The Gospel of Truth*, one of the five treatises contained in the codex it had bought.

Despite its title, the work is a simple treatise without



FR. COLLINS, S.J., is a professor of Sacred Scripture at Weston College, Weston, Mass., and editor of New Testament Abstracts.

the name of the author or mention of its intended readers. No great prophet is invoked; no saviour is mentioned except Jesus. Moreover, unlike the other principal writings, this one does not mention the innumerable names of the eons and the luminaries, nor do we find allusions to the myths of Wisdom and of the evil demiurge. The author refers clearly, however, to Sacred Scripture, especially to the Apocalypse of John and the Epistle to the Hebrews.

The same year 1956 witnessed the publication in Cairo of the entire codex X. Among the seven treatises in this codex, the most interesting by far and the most important is the *Gospel of Thomas*, a short work covering ten to fifteen pages of a modern journal. Origen, Hippolytus and Cyril of Jerusalem had mentioned this gospel, but historians were convinced that it had been lost forever. Once the Coptic text appeared, however, it became clear that certain previously known Greek sayings were fragments from it.

At Oxyrhynchus in Egypt in 1897 and 1903 three Greek papyri had been found which contained some sayings of Jesus. This discovery suggested that there existed a collection of logia (sayings) of Jesus, which had been gathered and preserved apart from the canonical tradition and whose authenticity naturally presents a problem. Now it has been established that these logia were simply fragments of the apocryphal *Gospel of Thomas*, of which we possess the complete text.

The title given to this treatise reminds one of the quip about the Holy Roman Empire: it was neither holy, nor Roman nor an empire. That the writing did not come from the Apostle Thomas needs little proof. That it is not a gospel is evident because it consists of a number of sayings (114 in all) strung together by some connecting formulas such as "Jesus said." A true gospel, on the other hand, would include not only sayings and discourses but also narratives such as are found in Matthew, Mark, Luke and John.

American newspaper stories on the document evidently did not rival the sensational accounts which appeared in other countries; from Germany, France and South America one heard talk about "a fifth Gospel."

On the other hand, scholars who have studied the new codices have taken pains to deny any such implication. The *Gospel of Thomas* is an apocryphal one and can in no way be considered on a par with our four Gospels.

As an indication of the difference, we may quote two sayings which at once strike the reader as out of harmony with ordinary Christian teaching. One saying tells us that after the death of Jesus, His brother James is to be the leader of the disciples. It declares that James is the "Righteous One," for whose sake heaven and earth have been created. This last expression, of course, is as Jewish as it could be; the view that James was the primate of Christendom has its close parallel in the



apocryphal *Gospel of the Hebrews*, according to which James was the first to whom the Lord appeared.

Another strange saying reads as follows: "Simon Peter said to them: 'Let Mary depart from us, for women are not worthy of life.' Jesus replied: 'Behold I will draw her to me in order to make her a man so that she may become a living spirit like you, men; for every woman, once she becomes a man, will enter into the kingdom of heaven.'" Traces of this bizarre Gnostic doctrine already existed in a fragment from the writings of Theodotus, preserved for us in the works of Clement of Alexandria. There it was a question of feminine elements which will change into masculine to be united with the angels and to enter into the pleroma.

In the new gospel certain sayings are clearly based on our Gospels: some are exact quotations, while others have a reading more or less different. These variants are highly important, for they can help the scholar to establish the original reading of a text.

There are other sayings not found in the Gospels but known previously in patristic or other writings. Thus: "Jesus said: 'He who is near me is near the fire, and he who is far from me is far from the kingdom.'" This had been cited by Origen as a word of Jesus (*Hom. Jer.* 20, 3). Another saying was known previously from an Oxyrhynchus fragment. "Jesus said: 'Wherever two are gathered, there also God is present; and wherever one is alone, I tell you: I am with him. Split a piece of wood—and I am there; lift the stone, and you will find me'."

#### EXISTING BEFORE OUR GOSPELS?

The following are some of the words of Jesus which till this time were unknown: "Jesus said: 'If those who lead you say to you: "Behold the kingdom is in heaven," then the birds of heaven will precede you; if they say to you that it is in the sea, then the fish will precede you. But the kingdom is within you and it is outside of you.'" Two new parables are: "Jesus said: 'Woe to them, the Pharisees, for they are like a dog lying in the manger of the cattle, for he neither eats, nor does he let the cattle eat.'" And again, "Jesus said: 'The kingdom of the Father is like a man who wanted to kill an important person; he drew his sword in his house; he pierced it through the wall to see if his hand would be steady; then he killed the important person'."

As everyone knows who has a passing acquaintance with the history of the Gospels, there is a famous passage in which Papias speaks of Matthew's composing the logia of Jesus. (Of itself the term logia means sayings. There has been a dispute, however, whether the word meant merely sayings or whether it also included narratives.) Now the existence of a collection of sayings from the earliest decades of Christianity has long been a postulate among scholars. Recent Catholic authors favor the hypothesis that one or more such collections circulated in the early Church and were probably known to the Synoptic writers. If so, is it possible that the *Gospel of Thomas* was contemporaneous or even prior to Matthew, Mark and Luke? That the gospel itself or sayings upon which it is based did then exist seems

possible. Luke mentions many who "have undertaken to draw up a narrative concerning the things that have been fulfilled among us" (Luke 1:1) and John states: "There are many other things that Jesus did: but if every one of these should be written, not even the world itself, I think, could hold the books that would have to be written" (John 21:25).

Putting these two statements together, one can fairly conclude that there were several streams of tradition, oral and written, which handed on the words and deeds of the Lord. From all these traditions the four Evangelists selected certain items. One can realize how good their choice was by comparing what they have written with the excerpts here given from the *Gospel of Thomas*.

That the four Gospels do not contain all that our Lord

said is clear enough. Therefore the *Gospel of Thomas* may have retained for us some words which He actually spoke. But to prove positively, from the evidence at hand, that any one of these sayings came from the lips of the Saviour seems impossible. One can read these new sayings and judge their worth and beauty, but they all fall short of what we read in our four Gospels and they will never be part of the Bible. Cullmann has correctly summarized the matter in these words: "Have these newly found texts reopened the question of the canon? No, we have seen that the collection as a whole (with its title: the *Gospel of Thomas*) was rightly not included in the New Testament. . . . As far as the writings as a whole are concerned, our four canonical Gospels are the only ones on which we can rely. They remain the criterion."

## Integration: A Case History

Anne Allen

FOR SOME fifteen years my husband and I have championed interracial justice in a mild but a sincere way. We have attended Urban League dinners, contributed to interracial causes and even made a few speeches. We thought we were conditioned to integration.

Last fall we were unexpectedly plunged into a neighborhood interracial episode in which personal experience taught us more in six months about this many-sided, emotionally charged problem than we had learned in fifteen years of theory. We discovered the truth of Dr. Martin Luther King's observation that white men are "children of their culture." We also found that issues in concrete cases are frequently blurred by personalities, and that it is difficult at times to distinguish the villain from the victim.

The facts of our story are simple. We live in a modest, middle-aged suburban community of homes ranging in value from \$12,000 to \$25,000, about ten miles from the city. Our family selected the area after the usual home-buying travail. We are satisfied with our home, our neighbors, our parish, our community and we don't want to move. And like many middle-class families we have put most of our savings into our house. We can't afford to move.

Last October, the house next door to us was sold, through a front, to a Negro real-estate agent whom we shall call Mr. X. Valued by the Federal Housing Authority at \$16,500, the house was sold to the agent for \$22,000, about \$1,500 above the next highest offer. He immediately put it on the market for \$37,000. The idea, we learned, was that we in the neighborhood were

supposed to buy Mr. X off. We were being made the victims of a "shakedown." During the period that his signs, well illuminated by three huge floodlights, were up, he and his associates made every effort to be loudly conspicuous. But his flamboyant efforts at promotion were encouragingly unsuccessful.

On two occasions the agent made every effort through advertising and personal contact to attract the Negro community to an open house. They were sparsely attended. Several meetings of our neighbors were held, but the general consensus was that blackmail is never finished. Instead, our group concentrated on trying to calm the growing panic in the neighborhood. Because of a long-standing pattern in our city, most people seemed to feel with a sort of despairing fatalism that the whole area would "go colored within a year or two."

### WAR OF NERVES

Those of us living nearest the offending house promised not to move and talked, with a cheerfulness we were far from feeling, of changing sociological patterns. "This is 1958," we said. "Negroes will no longer live in ghettos, but will find their own economic and social level." In our hearts, my husband and I knew that we had two alternatives as far as marketing our home went: to sell to Negroes at a tempting profit or to sell to a white buyer at a 20 per cent loss.

With one or two loudly vulgar exceptions, the people in our neighborhood behaved with restraint. There was never any hint of violence. There was a good deal of acceptance of the idea that times are changing. The term "Negro" rather than "nigger" was used in most of the discussion—an advancement, or so it seems to me, in philosophy and not merely semantics.

ANNE ALLEN is the pseudonym of a St. Louis housewife.

Everyone professed deep affection for his personal cleaning woman and yard-man—each one, it seemed a sterling but unique character. Basically, however, from investment broker to milkman, the white man's loyalty to his own was never in doubt. The feeling seemed to be that *perhaps* the Lord has created all men equal but that this has nothing to do with declining property values and the loss of caste associated with undesirable neighbors.

There was a two-month war of nerves during which the energies of the entire neighborhood were spent in debate during the day and in wrestling with one's private conscience during lonely midnight vigils. Finally, the house was sold for \$26,500 to a Negro professional man, an acceptable neighbor.

Shortly after the house was sold, I was called on by a well-dressed Negro real-estate agent who assured me that we could sell our house to one of his clients at a substantial profit. I answered that our house was not for sale. "It's a block-busting plot," a neighbor said. "Rather, it's a typical American businessman trying to make money out of any situation," I answered.

Our new neighbors are unobtrusive, orderly and neat. So far, our contact with them has been confined to a distant nod, but then it must be said in fairness

that was practically all we gave our former ones. With the children, of course, it's a different story, and I'm dreading the inevitable question about a birthday-party invitation. I think of my friends who used to say in those far-off days when all this was theory: "That's all very well, but would you want your daughter to marry one?"; and how I would answer cockily: "How ridiculous! They wouldn't want to!" Now, I find myself struggling weakly against what Father George H. Dunne, S.J., calls "the idolatrous pride of race." How much of the anguish of this struggle we are bequeathing the younger generation, I am unable at this moment even to guess.

Six months ago I would have concluded an article on this subject with a neat set of platitudinous morals. I would have had preachy little things to say about Mr. X's conduct, about property rights vs. human rights and bourgeois social standards. Now, all this seems as useless as reading a drunkard a treatise on the evils of alcohol.

Rather, I would ask myself and all Americans involved in this problem to read again and again the November, 1958 statement of the American bishops on segregation, because it seems to me so clearly the work of the Holy Spirit.

## Conversation in Ponce

*John LaFarge*

**B**ETWEEN the south or Caribbean shore of Puerto Rico and the sugarcane fields inland lies a village called La Playita de Santa Isabel, the Little Beach of St. Isabel. I had the privilege of saying an evening Mass on the first Sunday of March in the brand new parish church there. From its belfry, a bell, called Gabriela in memory of a gracious benefactress, summoned the 1,700 parishioners to Mass. It was inspiring, in view of the worriment devout New Yorkers entertain about the faith and morals of their many in-migrants from Puerto Rico, to listen to the enthusiastic singing, the brave responses chanted in unison—and encouraging, too, to notice the neat, clean appearance of every man, woman and child at that evening Mass.

Next to the main altar in that church stands a life-sized statue of St. Patrick, mitre, shamrock and all. St. Patrick? Yes, the pastor, Msgr. Ivan Illich, explains that San Patricio is Puerto Rico's secondary patron. It seems that toward the end of the 17th century, a hundred years before any church in the United States was dedicated to St. Patrick, the people of Loiza Aldea, another *barrio* on the Island's north shore, were troubled by a

plague. When St. John the Baptist, San Juan, Puerto Rico's primary patron, brought them no relief, the townspeople drew lots from the Church calendar for a possible secondary patron. Up came the name of San Patricio, with his feast on March 17. They had never heard of him and thought there might be a mistake. So they tried lots again, and again San Patricio's name emerged. Thus did the Holy Spirit apparently designate the Irish saint and call forth the earliest annual St. Patrick's Day parade in the New World. Since most of the people in that locality are of African descent, they turn out for the parade wearing African masks.

St. Patrick is also the patron (since 1809) of the Archdiocese of New York, one-third of whose members at present are Puerto Ricans. Now we can guess why the Holy Spirit made that selection, for the spiritual and economic welfare of hundreds of thousands of new New Yorkers is protected by the common patron of both New York and Puerto Rico.

Many of the people of La Playita are of Indian descent, to judge by their appearance. But racial origins mean nothing to them. In the expensive shore-front hotels, however, race has come to have a very unpleasant meaning. American tourists bring with them, not the spiritual wisdom of St. Patrick, but prejudiced ways that unfortunately are now a part of our Anglo-Saxon

*Race Relations is one of several fields pioneered by AMERICA's veteran editor, FR. LAFARGE, who here reports on a recent visit to Puerto Rico.*

civilization. This is not just a paradox to gape at; it is a jarring note in the relations of Island and Mainland. And it calls for frank talk, even though little has been said on the subject, at least from a Catholic or a religious point of view.

Thus it was that the pastor of the Little Beach, who is also vice rector of the recently established Catholic University of Puerto Rico, decided to start such a conversation. Thus, too, the trip that brought me to La Playita was planned for a talk with some twenty experienced persons in a one-day session on the veranda of the Bishop's House in Ponce.

#### TRADITION OF EQUALITY

As we compared ideas, certain questions shaped up among the discussants. What effects will the rapid changes affecting Puerto Rico have upon the Island's traditional absence of racial distinctions, in the American sense of the word? What measures or policies, then, are needed to check any trend to racial discrimination and to protect the best inheritance of the past? Out of such considerations, what general conclusions can be drawn?

Puerto Ricans pride themselves upon their freedom from color prejudice, which they have expressed in their laws and institutions, secular and religious alike. Not that they are blind to the obvious outward differences caused by varying racial descent. People of the Island are recognized as falling, in general, into one or the other of three principal classes: those who are white, largely of pure Spanish descent; the black people, *gente de color*, of African extraction; and the intermediate types of varied origins.

Prof. E. Seda Bonilla, assistant professor of anthropology at the University of Puerto Rico, sums up the situation:

The Puerto Rican intermediate population, whose socio-racial position is legitimate and explicitly sanctioned in Puerto Rico, suffers a sudden drop in social status in entering the American social structure. There their social status is that of a Negro. Their adaptation to this situation is that of conspicuous functioning as foreigners. On the other hand, the white lower-class migrants, whose journey to the United States takes them first to some town or slum, have little to gain by holding to the social status of Puerto Ricans, which has been identified in the United States as that of Negroes. They have much to gain by rejecting that social status and moving rapidly within the American white society.

Fr. Joseph P. Fitzpatrick, S.J., of Fordham University, who has made a thorough study of the Puerto Rican religious and racial situation both in the homeland and in the United States, finds among Puerto Ricans no discrimination in the American sense, hence properly no racial problem. Such distinctions as they make at home or abroad are based on social, rather than strictly racial considerations. As one of the participants at Ponce remarked:

In the States, a man's social position is determined by his color. With us, his color is often deter-

mined by his social position. A physically colored person who is "white" under certain favorable circumstances will be expected to associate with persons of like complexion when he is socially poor and backward.

Many features peculiar to Puerto Rican life, such as *compadrazgo*, that special family relationship created by baptismal sponsorship, help toward the obliteration of racial distinctions.

A new and radical element was brought into the situation, however, by contact with the Americans. This contact helped Puerto Rico economically by bringing a thriving tourist trade. But if dollars and cents were to be garnered, rigid Mainland standards, not Island racial standards, became necessary. As American industries, likewise, sprang up around the Island, American employment policies, often discriminatory, came with them. There was danger, too, that American prejudices and American standards might rub off onto the Puerto Ricans themselves.

Thus the Spanish-Americans in our midst would no longer represent the real traditions of an ancient Catholic culture, with its roots in a profound Spanish humanism. They would be changed to race relations, Anglo-Saxon model—a model that has brought to our own nation no end of grief and strife. Yet, as was pointed out in our discussions, the precise opposite is possible, too. Puerto Ricans can bring their *good* example to us, and it is even quite likely that to some extent this may occur.

The present Administration of Puerto Rico, under its dynamic Governor Luis Muñoz Marín, and the people of Puerto Rico themselves are legitimately proud of the incredible progress the Island has made since the grim days of 1940-41. People from every part of the globe come to study their improved methods of agriculture, of cooperatives, of housing development, etc., as did last year a group of ten American Indians. A million Puerto Ricans have left to seek opportunity in the United States, yet today their country offers new opportunity for Americans.

#### SPIRITUAL ROOTS

How about the spiritual counterpart to this economic and cultural interchange? American influence in the past has not always helped the Catholic faith of these people. Today, apostolic-minded American priests, American nuns of 16 communities and American laity are working in various institutions to assist the Church in Puerto Rico, as their associates are working among the same people in this country. The Catholic, whether priest, religious or lay person, recognizes that the absence of racial prejudice, properly so-called, among these Spanish-Americans is the flower of a venerable Hispanic Catholic tradition. It can be seen in the ancient Laws for the Kingdom of the Indies, promulgated by King Charles II. Racist-minded Americans are scandalized; truly Catholic-minded Americans—and thank God there are plenty of such—are edified and are grateful to the Puerto Ricans for showing us the fruit of a genuine catholicity. Consciousness of the Catholic

source of this Spanish cultural tradition lays the foundation for a deep spiritual bond between Catholic-minded people in the English-speaking world and their brethren of the Hispanic culture.

But, we asked ourselves, as we talked at the Obisnado in Ponce, will American Catholics rise to the great spiritual responsibility? Will Puerto Rican Catholics remain faithful to the spirit that has been passed on to them? The answer to those questions will affect not only the two peoples in question, but a world audience.

Among the many views and conjectures expressed, one seemed to strike the discussants with particular force. New York's Deputy Mayor, the Hon. Paul O'Keefe, had called our attention to the vigor displayed by influential Americans who enacted and skillfully administered our recent antidiscrimination legislation. He mentioned the moral support such legislation has received from New York's Archbishop, Cardinal Spellman. But without the spirit, the letter of even the best-conceived laws is a mockery. Puerto Ricans were quick to protest that their Commonwealth lacks nothing in the matter of adequate antidiscrimination laws; these cover every situation. Yet they too have difficulties, for which New York can show them no solution.

A young Puerto Rican professor touched the heart of the matter. "As I see it," he said bitterly, "we have

lost the spirit of initiative, of self-sacrifice. We see, not vitality, but mediocrity spreading. What has become of the heroic enthusiasm of 1941, with which Puerto Rico began 'Operation Bootstrap'?" In short, he asked, is the Church carrying out a mere holding operation? Is the Church itself influenced by the spirit of mediocrity, or will she restore to the people that spirit of heroic vitality?

The slogan "time will settle everything" is defeatist in this instance. Now is the moment for the Catholics of both countries to express, in unique and powerful manner, the glory and the driving force of the Church's universal character, her bond of love and fellowship among all historical and cultural differences. The National Council of Catholic Men, at its biennial convention in Detroit on April 6, pledged itself to work for the "universal acceptance" of the Church's position. It must be a joint effort of all concerned.

There is plenty still to be said upon this important matter. But at least we Catholics can set a good example and encourage persons of good will of other faiths, if we leave our racial prejudices at home, along with our winter overcoats and mufflers, when we visit Puerto Rico. With our Spanish-speaking brethren and St. Patrick, we can pray that in deed and in truth all men may be one.

## Northern Lights: Night's Rainbow

*Donald K. Sharpes*

**A**CROSS the country people are leaving TV sets and card games at the call of neighbors to "look at what's happening outside." They stand in backyards and on porches in whispering awe, viewing a sky ribboned with undulating red, green and yellow streamers. The Milky Way and stars of the first magnitude twinkle in diminished glory as the whole sky bursts into flame with the shimmering luminescence of the aurora borealis. With typical inquisitiveness, those who have never seen an aurora—and even many of those who have—ask: "What is it?" "What causes it?" "Why are there so many different shapes?" "Where do the colors come from?"

This scene has been enacted many times during the past few years, and is quite familiar in many northern States. But familiarity with the aurora has not given us satisfactory answers to the questions that are raised about its nature. New attempts were made to answer these questions with the launching of the International Geophysical Year, which began in July of 1957 and

terminated in December of 1958. Interested amateurs were specially invited to lend their efforts to the program. Groundlings the world over, after enlistment in the Visual Auroral Observation Program of the IGY, whose headquarters in this country were at Cornell University, began scanning the skies for knowledge about the weird etchings of the nighttime rainbow. To assist in this intriguing project, a group of Jesuit seminarians in Spokane, Washington, joined this program of the IGY and served as a link in a chain of auroral observation stations across the nation.

Visual observation was supplemented by a variety of instruments at many of these stations: auroral radars, patrol and scanning spectrometers, and all-sky cameras which can photograph the whole sky with one wink of the lens. Observers probed the vaulted atmosphere for determination of altitudes, time variations between new shapes assumed by an aurora, color intensity and the brilliant forms that range from dazzling streamers and blazing curtains to incandescent glows and pulsating arcs.

Watching the appearance of the aurora borealis (or aurora australis as it is called in southern latitudes) gives the same feeling of exhilaration that one has of a

DONALD K. SHARPES, S.J., is a student at Mt. St. Michael's Seminary of Philosophy and Science of Gonzaga University in Spokane, Washington.

see, not  
become  
a Puerto  
e asked,  
eration?  
of medi-  
spirit of

defeatist  
Catholics  
powerful  
Church's  
slowship  
The Na-  
tional con-  
to work  
position.

important  
ood ex-  
of other  
e, along  
we visit  
ren and  
truth all

ateurs  
he pro-  
ment in  
e IGY,  
Cornell  
nowledge  
ow. To  
it semi-  
gram of  
oral ob-

riety of  
radars,  
cameras  
wink of  
ere for  
en new  
and the  
ers and  
alsating

alis (or  
itudes)  
as of a

3, 1959

panoramic view while perched atop a mountain peak. Something wonderful is here, and we just want to admire it. The thrill consists in watching the aurora assume its variegated shapes, for, like people, no two auroras are exactly identical.

Let us suppose an aurora is to take place and let us follow the activities, first of an observer, then of the aurora itself. If an observer possesses a short-wave radio, he has been forewarned by the World Warning Agency which has detected an atmospheric disturbance—an unusual fluttering of radio signals, some telegraphic disturbance or moving bars on TV screens. A state of alert is broadcast, with reports every half-hour on specified frequencies in Morse code. Our observer and the other members of the team begin recording data at 15-minute intervals. They plot the aurora's angular height, mark the type of aurora by sketches and abbreviations, note its intensity, color and other descriptive data, such as interfering clouds or moonlight. Even though an aurora is not visible, observers nevertheless send daily reports to the Data Center, since the fact that an aurora did not appear in a certain region is also valuable evidence.

How will the aurora behave while the observer is recording it? Faintly on the northern horizon there appears a pale flush of light. Within minutes, at about 25 degrees above the horizon, a homogeneous arc will loom large and impressive. Rays will then gradually and luminously begin to streak from the base of the arc, and here and there patches of red and green light may appear. The sky may become filled with several arcs crossed with transverse rays and bands of light that arch from east to west and mount higher in the heavens. A quivering motion may develop in the lengthened rays and the whole display may slowly drift to the east. If the aurora is large enough, the whole sky will be enveloped in a kaleidoscopic mass of light. Then, reluctantly, the arcs break up and the aurora begins to fade, perhaps disappearing completely only with the coming of dawn.

#### FAR FROM CITY LIGHTS

Observers know that the best times for auroral activity in the northern hemisphere are the spring and fall. Whether this is due to seasonal instability is uncertain, but the relative positions of the sunspot belts and of the earth in its orbit are most suitable during these seasons. However, auroras can "burn" in the sky on any night, and, regardless of seasons, they are best seen far away from city lights.

Auroral arcs are frequent, and appear almost as monochrome rainbows, or segments of circles across the sky. These bows are usually elliptical and several may be visible simultaneously. The sky below an arc is usually dark and is called, conveniently enough, the dark segment. The lower border of an arc may grow increasingly luminous. This usually heralds the appearance of rays which nearly always follow the appearance of an arc.

When rays accompany an arc, they are always perpendicular to it, but they often cluster in narrow masses or bundles of individual streaks. There may occasionally

occur what is known as a rayed arc or rayed band; this has the elongated shape of an arc but is composed of rays neatly marshaled side by side. Much more complex is a homogeneous band with kinks and elaborate folds in it, sometimes oscillating sideways. Curtains or draperies are simply rayed arcs moving as if they were blown by a breeze.

#### AURORAL THEORIES

The perspicacious Greeks were perhaps the first to speculate on the aurora, for they were the pioneers in guiding Western civilization away from a galaxy of myths to a rational interpretation of science and nature. It comes as no surprise, then, when we find Aristotle, in his compendium *Meteorologica*, describing what appears to be an aurora:

Sometimes on a fine night we see a variety of appearances that form in the sky: "chasms" and trenches for instance and blood-red colors. . . . For we have seen that the upper air condenses into a flammable condition and that the combustion sometimes takes on the appearance of a burning flame, sometimes that of moving torches or stars (I, 4). Aristotle's Greek word to describe the aurora, *isochasm*, is now used technically to indicate a line on a map con-

#### Stratagems and Spoils

*(In fact every high priest is chosen from among men and appointed to serve men in what concerns the worship of God. . . . He knows how to deal gently and bear with the ignorant and wayward, since he too is enveloped with weakness. . . . Moreover a man does not arrogate to himself this dignity, but is called to it like Aaron—Hebr. 5:1-4.)*

For him who early on a May  
morning would gather white  
(as ivory is white)  
and lavender lilacs,  
only a mere young bodyful of strength  
is not enough.

The Lion lurking at the great  
gate of the garden roars  
(Adonai roars)  
and terribly tears the  
body of youth so bountiful in strength,  
that's not enough.

For You, who early on a day  
dawning made lovely life,  
(and life is His love)  
were merciful, hiding  
strings of the puppets, beautiful with strength  
to capture him.

E. F. SCHNEIDER, S.J.

necting places which see exactly the same number of auroras.

We know now that the aurora has an altitude range of from 60 to 600 miles; that it varies in intensity from the brightness of the Milky Way to a phosphorescence more luminous than a moonlit cumulus cloud; and that, unlike the sun and the stars, it "rises" in the west and "sets" in the east. Its color is, however, as Aristotle noted, its outstanding physical characteristic. Yellow (really a yellowish green), the auroral physicists tell us, comes from the gas krypton in a peculiar state of excitation. Green indicates the presence of nitrogen, and red that of hydrogen. A soft blue, characteristic only of the sunlit aurora which occurs above the shadow line of the earth (i.e., on the night side of the earth, but still in the sunlight because of the 600-mile height), probably means that the ammonia and/or methane in the atmosphere is being activated.

Not all kinds of light in the heavens, however, are to be taken for an aurora. On many dark, clear and moonless nights light from various sources may be seen falling on the earth from the sky—galactic light, zodiacal light, starlight, light from noctilucent cloud formations and airglow emissions. Observation teams were urged, however, to make reports on these phenomena as well as on auroral displays.

#### THE SCIENTIFIC GUESS

Precisely what causes this conundrum hanging in the sky? Is the aurora merely the sun's reflection off the northern and southern ice caps? Is it radiation from outer space? Perhaps only a prismatic electric storm? The general consensus among scientists is that it is the result of an electric charge produced by the entry into the atmosphere of hydrogen ions coming from the sun. These particles are thrown out by solar flares, bright flames of gaseous material, sometimes 100,000 miles long, that erupt from the sun's surface and shoot into space at approximately 650 miles per second. No one knows exactly why or how, but after a solar flare an aurora will probably be visible somewhere on the earth within 18 to 30 hours, depending on the violence of the solar blast.

These jets of particles impinge on the earth's atmosphere, creating geomagnetic storms at high altitudes, an effect similar to that achieved by an electric storm or a thunderstorm lower in the atmosphere. On a smaller scale, electron beams funneled through a neon sign give an analogous example of what happens in an auroral display. But because the atmosphere is so important to communication systems, particularly a certain layer called the ionosphere which reflects radio frequencies back to the globe, queer events happen when it is bombarded by these sometimes unpredictable solar corpuscles.

For instance, panic gripped New York police last winter when their radio room picked up a call to look for a roving "bull walking in someone's petunias." Winter is not the blooming season for petunias in New York, nor are bulls often found roaming the streets. But the message persisted, "I'm going for my horse."

Later, "You can call the whole thing off. He's on Government property now." It happened that the calls were coming from Albuquerque, New Mexico, where the police radio operates on 39.9 megacycles, as does Queens, New York. The culprit proved to be atmospheric skip. Similarly, an audience in England recently had glimpses of a television broadcast from Australia because of a high-altitude storm. Such signs are indicative of solar, or at least spatial, invaders.

#### FURTHER INVESTIGATION

The International Geophysical Cooperation, an indefinite extension of the auroral observation program of the IGY, began with the close of the IGY because auroral observation must be continued over a long period. "Long" means several solar cycles of 11 years each—not to speak of several magnetic cycles of 2,000 years each. The magnetic pole of the earth wanders, as the discoveries of geophysicists show, and its position with respect to the geographic pole may greatly affect the visibility of future auroral activity.

When the IGY began in July, 1957, the chief concern of the auroral observation program was to determine the location of the auroral zones. Its purpose was to ascertain where most auroras occur, and to find out how to compare two places on earth to see which was better for observation. It was soon discovered that the zone of greatest frequency was 23 degrees from the magnetic pole in each hemisphere.

Once an auroral zone was roughly delineated, the scope and consequently the problems of the IGY program in 1958 were considerably extended. Confronting auroral physicists were such challenging questions as: 1) How far apart are the rays, in miles and degrees? 2) How wide is the "S" shape which the rayed arc frequently assumes? 3) How many rays are there in one "S"? 4) How many arcs can be seen simultaneously in the sky during a display? Many of these questions still clamor for answers, and will continue to be investigated during the International Geophysical Cooperation.



A more precise knowledge of the aurora will invariably accelerate progress in several technologies. First of all, it will aid radio and television communication. Equally important, it will facilitate weather prediction and control. Knowledge of cosmic radiation will hasten the day of space travel. Finally, the aurora's electrons will tell us something about the mysterious components of the sun's atmosphere. Scientists may soon discover the laws governing the mysterious aurora. But for all of us there glimmers on the horizon the complex variety and yet simple beauty of this rainbow fire in the skies.

# BOOKS

## Culture Called to Examine Its Conscience

### THE HOUSE OF INTELLECT

By Jacques Barzun. Harper. 276p. \$5

Just before dipping into this utterly engaging and most instructive book, I happened to be reading the story of a brilliant 17th-century Danish anatomist (later a Catholic bishop), Niels Stensen or Steno. In those happy days, when all scholars wrote Latin, Steno corresponded freely with Descartes and Spinoza concerning his discoveries about muscular structure, or with British geologists about his finds in the rocks of Switzerland.

No single individual then had at his service a hundredth part of the verified knowledge that today any Ph. D. candidate can command in his chosen specialty. But the seeds of latter-day learning's prolific forest were all being sown, precisely because of the period's common respect for Intellect, "the capitalized and communal form of live intelligence."

"Intellect," says Dr. Barzun, Dean of Faculties and Provost of Columbia University, "is at once a body of common knowledge and the channels through which the right particle of it can be brought to bear quickly, without the effort of redemonstration, on the matter in hand." In the United States of today we are not lacking in intelligence, or in mind, but Intellect itself is threatened.

It is absence of Intellect that makes us so frightened of criticism and so inept at conversation; it is disregard of Intellect that has brought our school system to its present ridiculous paralysis.

The author makes good this seemingly Olympian pronouncement by probing into the sundry elements in our society which have brought about the decline of Intellect, which is not at all the same thing as the generally bewailed "plight of the Intellectual." So he stigmatizes a mistaken scientism, an esthetic contempt for intellect and the lush folklore of philanthropic moralism. This analysis applies to our public intelligence, to our conversation, to our educational system. The languages of learning and of pedantry come in for very particularized treatment, as do the ways of our public conversational panels.

Being in the thick of matters doctoral and pre-doctoral, the author delicately dissects some of the pseudo-scientific expressions that our behavioral sciences have made somewhat of a ritual, "using words to becloud the real." Thus we speak of the dyspeptic office manager as a "punishing power-figure," or of our old grudges as "the interpersonal resentment factor."

Yet I am optimistic enough to expect that the social or behavioral sciences will master these linguistic growing pains. No small amount of them springs

from false or from half-baked analogies, like the "tough-mindedness" of William James—not to speak of the "raps" and "blasts" that adorn our journalistic headlines.

Man's Intellect is always a bit shaky. It needs the Holy Spirit to keep it from betraying its own self, and the logical positivists have bestowed their kicks on the wobbly structure. None the less, it is our own fault if we allow the technological or any other age to steal Intellect away and substitute for it a shuffling vocabulary and an ersatz intellectualism. The Intellect, says Barzun, "needs self-awareness to enjoy its own sport and keep itself from vainglory." *The House of Intellect* will do much to make us aware, just to annoy Dr. Barzun I will say that his book is most constructively helpful. JOHN LAFARGE

## Breadth and Depth for Students of Family Life

### THE CATHOLIC CONCEPT OF LOVE AND MARRIAGE

Ed. by Ralph L. Woods. Lippincott. 285p. \$3.95

### THE AMERICAN FAMILY SYSTEM

By Sister Frances Jerome Woods, C.D.P. Harper. 586p. \$6.50

More and more students are taking courses on the family. And increasingly more Catholic couples, thanks to the pioneering and stimulation of various family movements, are looking for deeper understanding of the marriage which is theirs. Both groups will welcome these additions to family literature.

Some seventy contemporary and earlier Catholic writers grace the pages of Mr. Woods' latest anthology. Topically well arranged in its fourfold division into sections on love and marriage, husband and wife, parents and children, and the family, it packs gracefully between its covers exactly what its title says. Its mixture of economically chosen authoritative statements, tightly reasoned explanations, deeply meditated essays, inspiringly beautiful interpretations and generous doses of practical advice is well balanced.

Many favorites are here: G. K. Chesterton, Alexis Carrel, Frank Sheed and his wife Maisie, John Cort and Joseph Breig, Saints John Chrysostom and Thomas Aquinas, Popes Pius XI and XII, Lacordaire and Maritain, Jesuit Fathers Daniel Lord and John L. Thomas, Dominican Fathers Vincent McNabb and Gerald Vann, and others

all deserving place in this attractive galaxy. I missed Dietrich von Hildebrand and a more generous selection of women writers. But this is perhaps to carp, when a volume offers again Breig's "The Romance of Fatherhood," Cort's "Wanted: Married Saints," Maritain's "Romantic Love and Marriage," Sheed's "Splendor of Sex" and "Reverence Between Husband and Wife," Fr. Lee Kinsella's "Avoiding Family Fights" and Phyllis McGinley's "What Shall I Tell My Daughters?" In many Catholic homes this volume will become well thumb-marked!

With her new book in the Harper Social Science Series, Sister Jerome adds considerably to the merit already earned by her *Cultural Values of American Ethnic Groups*. Intended primarily for college use, it joins many admirable features: a well-structured and logically consistent conceptualization, the use of scientific terminology which is not obtrusive but helpful, up-to-date citations and data, well-planned discussion topics and pertinently annotated bibliographies, the obvious advantages of an interdisciplinary treatment, and a very proper scientific objectivity which includes Catholic values without unscientific moralizing about them.

The book is comprehensive without being clogged with detail, though the details are there. Sister Jerome manifests an enviable ability to put her literary finger on key conceptualizations and generalizations without cluttering them with excess verbiage. Here is good pedagogy presented by a Catholic scholar. JOSEPH B. SCHUYLER

## THE MARAUDERS

By Charlton Ogburn Jr. Harper. 307p. \$4.50

On January 27, 1944, 3,000 American infantrymen, organized in three battalions and a small, over-all headquarters, moved out from Deogarh in India, bound for Burma. This was the 5307th Composite Unit. Prior to entering combat it was dubbed "Merrill's Marauders" by a war correspondent in honor of its commander, Brig. Gen. Frank D. Merrill. Six months later, the 5307th disintegrated as a fighting unit; on August 10, 1944, it was disbanded. During the first four months of its eight-month combat history "Merrill's Marauders" performed outstanding service in three brilliant outflanking operations against the Japanese in the face of jungle, mountains, disease and torrential rains. How did it come about, then, that this fine combat unit ended up on the verge of mutiny and was disbanded under a cloud?

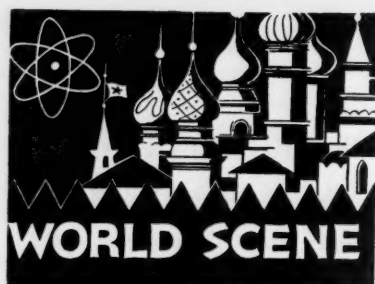
Author Charlton Ogburn Jr., served with the First Battalion of the 5307th as Communications Platoon Leader. As one of the basic reasons for the demise of the "Marauders," both Mr. Ogburn and Col. Charles N. Hunter, last tactical

In the adjoining columns of this page and the following pages America concludes its semiannual book roundup. More detailed reviews of most of these books have already appeared in our weekly issues.

commander of the 5307th, cite the failure of the Army to identify the unit as a legitimate Infantry regiment with an identifiable history, flag and heraldry. The primary blame, however, is ascribed to Gen. Joseph W. "Vinegar Joe" Stilwell and his staff. Mr. Ogburn sympathizes with the pressures General Stilwell was forced to work under. Unfortunately, this cannot change the fact that Stilwell pushed the Marauders beyond the limits of human endurance in an attempt to show off American prowess before the British and Chinese.

A Harvard graduate and a book reviewer before he entered the service, Mr. Ogburn could have become one of the "tortured intellectuals" of American World War II literature. Instead, he chose to do his job as a soldier. *The Marauders* is marred in spots by a little too much reminiscing and by a few confusing or overly long sentences. In the main, however, it is interesting, sometimes exciting and always sensitive and compassionate.

WILLIAM V. KENNEDY



World affairs begin at home. Let us start with a few shockers on our own American program. Perhaps the most commanding book in this category is from the pen of the foreign-affairs columnist of the N. Y. Times. One day in Rangoon, after a frustrating day trying to fathom his country's policy in Burma, C. L. Sulzberger began to write his memo to himself: *What's Wrong with U. S. Foreign Policy* (Harcourt, Brace. \$4.50). Here we find how U. S. policy looks to an American who sees it only from the other end, at the point where it is applied. This is a disturbing picture of inconsistencies, immaturity, wastefulness and blunders. Though written in moments of refined indignation, these pages merit serious reflection.

Equally sobering but perhaps drawn in colors too contrasting to be reliable is *U. S. A.—Second Class Power?* (Simon & Schuster. \$3.95). Here, Drew Pearson and his assistant Jack Anderson present a portrait of weak leadership, armed-forces' bickering, the flight of trained talent and other factors that, in the authors' view, have led to Soviet ascendancy today. No less critical of our course but more scholarly in method is *The Tragedy of American Diplomacy* (World. \$4.75). In this analysis Prof. William Appleman Williams of Wisconsin dissects our present woes in terms of the recent past.

From these choppy waters let us steer our way into calmer currents. In his usual serene and original way, Walter Lippmann with *The Communist World and Ours* (Atlantic-Little, Brown. \$2) reports on his visit to Moscow last fall and his reactions to an interview with Khrushchev. According to the Washington columnist, the Soviet leader is really convinced that the Communist system will outstrip the capitalist world. Lippmann believes that the danger of communism comes not from Red underground activity so much as from the vision of material progress presented to the newly emancipated nations by apparent Soviet success.

America's present vexing problems are viewed in a still more placid per-

spective by Louis J. Halle in *Dreams and Reality* (Harper. \$5). Rapidly establishing himself as a foreign-policy philosopher, the former State Department policy planner here probes the influence of human nature on American diplomacy. We became, he contends, a world power in 1898 but never admitted it to ourselves. We recommend this for its admirable linking of our past with the present in very concrete terms.

We have not even begun to measure the place of the military in our national life. *Arms and the State*, which Walter Millis and two associates have produced with the help of the Twentieth Century Fund (\$4), analyzes whether the "military mind" exists and, if so, whether it does any harm. A good but entirely provisional study of the impact of civil-military relations on national policy.

For an entertaining story on the life of the foreign service officer, as seen by the wife of one, we suggest *Living in State*, by Beatrice Russell (McKay. \$3.95). No stereotype is presented in these lively pages.

### Common Policy for Free Men

U. S. policy is not separable from the common policy of all free men. The gifted Barbara Ward has outlined the great appeals that have beckoned to men, for good or ill. In her *Five Ideas That Change the World* (Norton. \$3.75), originally delivered as lectures in Ghana, she has summarized, in brief, the very large issues of our day: nationalism, industrialism, colonialism, communism and internationalism. Another non-American publicist, Raymond Aron, whose sympathies for what America stands for are well-known, has written *On War* (Doubleday. \$3.50). This is a short book, but in the final analysis aren't short books the best for such large subjects?

Mr. Aron thought that it is unfortunate that the West has found no answer to total war except total peace. John H. Herz goes philosophically into the subject of *International Politics in the Atomic Age* (Columbia. \$6) and urges more thinking about the interests which all mankind has in common. Two recent studies should help us to realize our plight in the nuclear age. One is *The Great Decision* (Putnam. \$3.95), in which Michael Amrine reports the secret history of the atomic bomb in 1945. The other is the grim antiwar book *The Face of War*, by Martha Gellhorn (Simon & Schuster. \$3.75).

Action within practical bounds is instanced in two other works on the process of world peace and order. Edward S. Mason lectured at Fordham Univer-

in *Dreams*  
Rapidly es-  
sign-policy  
te Depart-  
bes the in-  
American  
ontends, a  
r admitted  
d this for  
past with  
terms.

o measure  
ur national  
ch Walter  
produced  
h Century  
the "mili-  
whether it  
tiresly pro-  
t of civil-  
policy.  
on the life  
as seen by  
*Living in*  
(McKay,  
esented in

Men

e from the  
men. The  
lined the  
skoned to  
*Five Ideas*  
(Norton,  
s lectures  
, in brief,  
y: nation-  
ism, com-  
Another  
ond Aron,  
America  
s written  
This is a  
analysis  
uch large

is unfor-  
ound no  
al peace.  
cally into  
*Politics in*  
(\$6) and  
interests  
non. Two  
to realize  
e. One is  
, (\$3.95),  
ports the  
bomb in  
antiwar  
tha Gell-  
).  
nds is in-  
the proc-  
Edward  
n Univer-

23, 1959

sity on the relation of foreign aid to the economic policies of recipient countries. His thoughts have been made available to a wider public in *Economic Planning in Underdeveloped Countries* (Fordham, \$2.50). In the same framework of mutual cooperation we can place the significant study on the origins of the United Nations which Ruth Russell and her associates of the Brookings Institution have put out. *A History of the United Nations Charter* (Brookings, \$10)—appropriately dedicated to the late Leo Pasvolksky—is the basic and definitive record of how this country took the lead in fashioning a postwar peace organization.

Almost anyone who visits the Soviet Union can find a publisher for his manuscript, if he can write one. Most recent books on Russia have been descriptive accounts. The best of the lot is Irving R. Levine's *Main Street, U.S.S.R.* (Doubleday, \$4.50). The author went to Moscow in 1955 as NBC's correspondent. He here presents the answers that he dug up to satisfy his inquiring listeners in the United States. The price of false teeth and the possibilities of taking out life insurance may not seem very important but they add up to a certain degree of knowledge of a little-known system of society.

Former Presidential candidate Adlai E. Stevenson had the opportunity to go to the Soviet Union as a lawyer representing authors who have never been paid for their pirated works. On this mission he did not have much success but he did see a lot of the Soviet Union. His resulting book, noncommittally entitled *Friends and Enemies* but subtitled "What I Saw in Russia" (Harper, \$2.95), records his reactions, including his reflections on a talk with Khrushchev.

Two women visitors have also contributed to the literature on Russia today. Sally Belfrage, daughter of a left-wing journalist, got a job as editor in the Soviet capital. Her story, *A Room in Moscow* (Reynal, \$3.50), tells of what she saw and heard in a five-month stay. *My Russian Journey* (Harper, \$4.50) is by Santha Rama Rau, who traveled around the USSR for three months with her writer husband.

For students of Soviet ideology two recent works are particularly important. One is *The Soviet Crucible* (Van Nostrand, \$8.50), edited by Samuel Hendel. Subtitled "Soviet Government in Theory and Practice," it is a collection of authoritative sources and authors who throw light upon the subject from contrasting viewpoints. Marxist-Leninist theory occupies the largest single por-

tion of the book. The other theoretical reference book is *Dialectical Materialism* (Praeger, \$10), which author Gustav A. Wetter, Jesuit professor at the Russian Institute in Rome, has now seen translated into many languages. It is essential in a Catholic college library.

At this point it is appropriate to note the authoritative pamphlet, *Religion in Russia*, which Rev. Leopold L. S. Braun, A.A., has brought out with the help of St. Anthony Guild Press (50¢). Among original and significant material we find the story of the 1937 census on religion, which the shocked Soviet authorities suppressed because it showed that 70 per cent of the people were believers.

A study of the Soviet system must include the resistance, too. *Child of Communism* (Crowell, \$3.50), by Ede Pfeiffer, is the story of a boy who grew up under communism in Hungary. *Warsaw in Chains* (Macmillan, \$6), by Stefan Korbonski, really deals with the wartime resistance and its Yalta aftermath, but it is also a lively political document, valid for the present, by a top resistance leader now carrying on his mission as president of the Assembly of Captive Nations. *The House of Se-*

*crets* (Duell, Sloan & Pearce, \$3.75), by Gordon Young, is a cloak-and-dagger description of the work of a very real counterrevolutionary organization, the anti-Soviet Russian Solidarists.

Does this resistance extend also to the inner councils of the satellite Red parties? For a while it looked like that in Poland. *The Communist Party of Poland* (Harvard, \$8), by M. K. Dziewanowski, is the history of a dilemma that explains much of recent history, the rise of Gomulka and probably the story of the coming years. How can a Communist party be really Polish and also take orders from Moscow?

But Soviet influence extends beyond its zone of captive peoples. Moscow, too, has a "foreign aid" program to the uncommitted young states of Asia and the Middle East. Joseph S. Berliner has attempted, in *Soviet Economic Aid* (Praeger, \$4.25), to evaluate its real extent. He believes that this program of aid and trade, despite the huge sums mentioned, has been and is likely to remain relatively modest by comparison with the U. S. effort. That, of course, doesn't mean that the aid does not have propaganda and political importance.



"BUT YOU DID SAY WE SHOULD DO AS THE ROMANS."

#### SPEAKING: A Course for Secondary Schools

Correct Speaking, Adult Speaking, Effective Speaking, Planned Speaking

\$1.28 each

Loyola University Press, 3445 North Ashland Avenue, Chicago 13

Now available in paper . . .

## Saint Pius X

by

Fr. Hieronymo Dal-Gal

Translated by Rev. Thomas F. Murray

Now in its sixth printing, this life of Pius X presents all the humor, gentleness and strong sanctity of the man who was so taken by surprise by his election to the throne of Peter. It has the added distinction of having been written by the priest who was the "defender" in the processes of beatification and canonization. Here, then, is a biography of the papal Saint written with complete and exciting authority and precision.

"The author has documented his work by references to sources unavailable to the ordinary reader. The book is full of anecdotes and that shrewd Italian humor so characteristic of Pius X."—C. C. Martindale, S.J. Paper \$1.50

Wherever good books are sold

**THE NEWMAN PRESS**

Westminster, Maryland

## Read your CATHOLIC PRESS

Millions of Catholics in  
the world today wish  
they had such freedom!

The famous shop  
for Catholic Books

## THE NEWMAN BOOKSHOP

Catholic books, Prayer books  
and Bibles—all languages.  
We can supply all books  
reviewed or advertised in  
America. Catalogs available.

For Mail Orders: Westminster, Md.  
226 N. Liberty Street—Baltimore 1, Md.  
901 Monroe St., NE—Washington 17, D. C.

Widely advertised and widely read in this country is the Overstreet's (Harry and wife Bonaro) *What We Must Know About Communism*. Publishers W. W. Norton and Co. have seen to it that President Eisenhower and the then Secretary of State Dulles are seen photographed with it. The authors stress the fundamental illiberalism of communism and what it stands for (\$3.95).

Of course, South America should command particular attention from readers in this country. Since beards became the vogue in Cuba, there is no difficulty singling out the most interesting book right now. An enterprising publisher (Bobbs-Merrill) and an energetic correspondent (Jules Dubois, of the *Chicago Tribune*) rushed out *Fidel Castro: Rebel-Liberator or Dictator?* to accommodate universal curiosity. This is a basically sympathetic treatment of the youthful revolutionary who knocked over the well-entrenched Batista regime. As enthusiasms cool, perhaps other writers will give a different version of the "Movement of July 26." Until then this combined biography and political documentary will be up front (\$5).

Cuba's new order is only the most impressive evidence of the ferment in Latin America. There is a religious ferment, too, reported by John J. Conidine, M.M., in *New Horizons in Latin America* (Dodd, Mead, \$5). Few men are better qualified to observe and in-

### Five Recommended

*The Communist World and Ours*  
by Walter Lippmann

*Five Ideas That Change the World*  
by Barbara Ward

*What's Wrong with U. S. Foreign Policy*  
by C. L. Sulzberger

*Decision for China: Communism or Christianity*  
by Paul K. T. Sih

*Dream and Reality*  
by Louis J. Halle

terpret the course of world Catholicism. The "new horizons" are the urban and industrial growth now bringing opportunities as well as dangers to the Church in Latin America. Political change, of course, goes hand in hand with this general unrest. John J. Johnson, in his *Political Change in Latin America* (Stanford, \$5), argues that there is an expanding middle class in that region. He draws many interesting conclusions from this contention which, if verified by future events, may well provide the key to trends in a conti-

nent at present too full of contrasts between extremes of wealth.

Two giants, Brazil and Canada, are anchor states in the Western hemisphere. For Brazilian anthropologist, U.S.-educated Gilberto Freyre, the mixed racial strains of his native country are an asset, rather than a liability, in hemispheric as well as intercontinental relations. He studies the culture of this Portuguese foundation in *New World in the Tropics* (Knopf, \$5). A Canadian historian, Arthur R. M. Lower, describes the social history of our northern neighbor in *Canadians in the Making* (Longmans, Green, \$7.50). Written primarily for his countrymen, it is pertinent—need it be said—to the man just to the south. The same can be said of *Good Fences Make Good Neighbors*, by Joseph Barber (Bobbs-Merrill, \$4).

With regard to China, publishers seem to have run out of political and economic commentators or observers. It is significant to note, however, that at least three politico-philosophical essays from the pens of Chinese scholars have appeared in this country. All of them have the intent of illuminating previously unnoted aspects of China's world situation. Paul K. T. Sih, for instance, wrote *Decision for China: Communism or Christianity* (Regnery, \$4.50). This is not a political decision of which he writes, but an allegiance to a world of values. He fears that the old Chinese virtue of moderation will not prevail against the Communists. A new force must animate the Chinese, based on supernatural religion. Prof. John C. H. Wu, of Seton Hall University, himself no mean interpreter of China's cultural currents, regards this book as a "must" for all students of civilization and current history as well as for the Christian apostle.

A similar essay on our times, in reference to the fate of China, is from the pen of Lin Yutang, with the strange title *Commentary on the Secret Name*. This prolific expounder of China's culture here gives an original analysis of the Kremlin's policy of world domination (Farrar, Straus & Cudahy, \$3.95). The third such world analysis from a Chinese scholar's viewpoint is *Within the Four Seas*, by Chang Hsing-hai (Twayne, \$4), who explains the roots of China's subversion.

Sacred to the memory of unnumbered GI's are the Marshall and Caroline Islands, now administered by the United States as a UN "strategic trusteeship." Robert Trumbull of the N. Y. Times Tokyo bureau, who recently revisited these islands, tells us

about the life of the natives under U. S. tutelage and reminds us of our responsibilities toward them in *Paradise in Trust* (William Sloan Associates. \$3.50). Another American, ugly or not, Oden Meeker, CARE representative in the Kingdom of Laos, gives us a picture of a corner of the former French colony of Indo-China in *The Little World of Laos* (Scribner's. \$4.50). Excursions into neighboring Thailand and Cambodia are included.

Among the surprisingly few productions on India to appear in the past months is *The Leaf and the Flame*, by Margaret Parton (Knopf. \$3.95). The author, a feature and background writer, here puts together her vignettes on lives and living in a young country with staggering problems.

Less surprisingly, Africa is not heavily represented either in the book lists. The last of the "emerging continents," before long it will compel publishers' attention. In the meantime we can mention one book which gives a cross section of the issues to rise: *French West Africa* (Stanford. \$8.50), by Virginia Thompson and Richard Adloff. Twenty million people live in this region. The authors alternate in praise and criticism of French colonial policy. A travelogue of an off-beat nature is Jack Sholomir's *Beachcombers of the African Jungle* (Doubleday. \$4), which tells its readers just about what they would expect from its title.

ROBERT A. GRAHAM

## Picking the Paperbacks

THE BIBLE IN THE EARLY MIDDLE AGES, by Robert E. McNally, S.J. (Newman. 121p. \$1.50). A scholarly paper in the Woodstock series that treats of the history of the Church's work in safeguarding the integrity of the Holy Scriptures during a trying period of social and cultural confusion.

PETER ABELARD, by Helen Waddell (Viking Compass Book. 277p. \$1.25). A beautifully sensitive retelling of the tragic story of Heloise and Abelard, those medieval lovers whose fatal love changed their lives. The conflict is brought out with great poetic insight and an intensity that holds the reader spellbound from beginning to end.

COSMOS AND HISTORY: The Myth of the Eternal Return, by Mircea Eliade (Harper Torchbook. 176p. \$1.35). A brief but tremendously important essay on the myths of archaic societies in relation to the revealed religion of Christianity.

The true freedom of the sons of God is shown to be the only answer that can satisfy modern man.

LEONARDO DA VINCI, by Kenneth Clark (Penguin Books. 181p. \$1.50. Illus.). A splendid study of the great artist's many achievements. One of the most gifted men that ever lived, his diversified talents and interests make him, as this account shows, a fascinating person.

A SOURCE BOOK IN THEATRICAL HISTORY, by A. M. Nagler (Dover. 611p. \$2.75. Illus.). A remarkable guide to the history of the theatre from antiquity down to the end of the 19th century. This collection of over three hundred excerpts from contemporary writers preserves the theatre of the past both for the student of drama and the playgoer.

MONT-SAINT-MICHEL AND CHARTRES, by Henry Adams (Doubleday Anchor Book. 455p. \$1.25). The 13th century lives again in the remarkable tribute to that age that Henry Adams penned for what he thought would be only a small audience. His volume has worked its magic spell upon countless readers, however, of all—or even no—religious persuasions.

THE TYRANNY OF WORDS, by Stuart Chase (Harvest-Harcourt, Brace. 396p. \$1.95). A pioneering work in the field of popularizing the new science of semantics. True meaning and how to achieve this desirable goal is explored in all the fields of communication with logic and clarity. A useful guide for anyone who wants to separate abstractions from the real world.

THE EDGE OF THE SEA, by Rachel Carson (New American Library. 238p. 50¢). A fascinating picture of the creatures that live at the "edge of the sea." Vivid and poetic prose, with the authority of scientific knowledge, make a biological excursion into the world of marine life (with illustrations) a wonderful adventure for any nature lover.

VASARI'S LIVES OF THE ARTISTS, abridged and edited by Betty Burroughs (Simon & Schuster. 309p. \$1.95. Illus.). The classic sourcebook by the 16th-century artist still has an amazing vitality of style that captures the past with dramatic intensity. The author's enthusiasm for 250 years of Italian art makes his book a delight to read even today.

THE OPPOSING SELF, by Lionel Trilling (Viking Compass Book. 232p. \$1.25). A distinguished critic gives us this stim-

ulating selection of essays. Most of them were written as introductions to novels of the last century and a half. Written at separate times but from an integrated viewpoint, they give new insights into life and art.

HELEN DOLAN

## FILMS

THE WORLD, THE FLESH AND THE DEVIL (MGM). Though the annihilation of mankind by means of bomb or poisonous radiation has become distinctly more possible in the fifty years since authors started to become intrigued with the idea, it has not become any easier to spin a believable story about such a disaster. This film, the significance of whose title escapes me, is a very odd variation on the theme.

It features Harry Belafonte and Inger Stevens as a pair of coincidental survivors of a poisonous atomic cloud which has virtually wiped out the human race. They meet in New York where, whatever their problems, the housing shortage is not one of them. Most fortunately for their comfort and convenience, Belafonte proves to be a mechanical and electronic genius. There are deftly handled indications that race and color are reduced to their properly insignificant status in such a situation. Then Mel Ferrer arrives. The ensuing triangle precipitates a show of violence which abates as speedily and unconvincingly as it started, and at the end it remains unresolved.

The picture is well enough done to be provocative, and some of its technical effects—an absolutely empty New York and the sight of its bridge and tunnel approaches clogged with stalled and empty cars—are remarkable. [L of D: A-II]

THE ROOF (*Translux*) seems to me to be the finest as well as the most appealing of the Italian neo-realistic films that producer-director Vittorio de Sica has made during the postwar years. Since the earlier films in this series, financed largely by de Sica's earnings as an actor in commercial movie ventures, include the much honored and admired *The Bicycle Thief* and *Umberto D*, this is obviously no small claim. Though like the others this latest picture is concerned with grim social conditions, it is suffused with a spirit of hope and religious faith that were not always discernible in the earlier ones.

## It May Not Be Too Late . . .



to begin studying for the Priesthood with the Priests of the Sacred Heart! If you are a high school graduate under 30 or a college graduate under 40, we have a special post-graduate course in Latin and allied subjects which will prepare you for our major seminary. Ex-GI's welcomed in our Veterans' approved course. Want more information? Write: Father Superior, Dehon Seminary, Great Barrington 1, Massachusetts. Want to dedicate your life and talents to the Sacred Heart as a Brother? Write: Father Superior, Sacred Heart Novitiate, Ste. Marie 1, Ill.

## NEVER TOO LATE TO BECOME A PRIEST!

New seminary exclusively for belated vocations to secular or religious priesthood. Full college course leading to B.A. Degree. Write:

Director of Admissions  
HOLY APOSTLES SEMINARY  
Cromwell, Connecticut

## BROTHERS OF HOLY CROSS



NOTRE DAME, INDIANA  
Serve God Through

- Teaching • Writing
- Social Work • Missions
- Clerical Work • Trades

For information write:  
BROTHER EYMARD, C.S.C.

100 DUJARIE HALL NOTRE DAME, INDIANA



For  
the best  
in  
Religious  
Art

WRITE FOR FREE ART CATALOGUE

## ST. BENET SHOP

Department A  
300 South Wabash Avenue  
Chicago 4, Illinois

The story was written by Cesare Zavattini, de Sica's long-time associate, and it features, as usual, a cast of amateur actors from whom the director by some private magic of his own elicits brilliant performances. The story is simply about a newly married young couple's quest for some place of their own, however humble, in which to live. After months of futile searching, in the meantime sharing a two-room flat with two other families, the couple decides on a last desperate bid for self-sufficiency.

Italian law forbids the building of squatters' shacks on government property. Quixotically, however, it also provides that the inhabitants cannot be evicted from such a shack if it has a roof and a door when the police discover it. The film describes the funny, touching, valiant and finally successful efforts of the young husband and his fellow apprentice bricklayers to build a house during the unpoliced hours of a single night. There is more to the picture than its unique answer to the housing shortage. It also speaks volumes about the dignity of the ordinary citizen and the resilience of the human spirit. [L of D: A-II]

THE NAKED MAJA (*United Artists*) is an elaborate Technicolor fictionized biography of the painter Goya, with Anthony Franciosa as the artist and Ava Gardner as the Duchess of Alba. Whatever its producers' expectations were, it has turned out to be an incredibly inept film.

In an effort to salvage their investment, its sponsors are conducting an advertising campaign which, under the cloak of quasi-respectability, is aimed directly at the prurient curiosity of potential customers (an emotion which will derive no satisfaction whatever from anything in the picture). This would have been effective business practice a few years ago. It remains to be seen whether or not it still is.

[L of D: A-III] MOIRA WALSH

## TELEVISION

Once again "The Catholic Hour" has been demonstrating its capacity for presenting original ideas in an attractive way on the television screen.

During the month of May the program, seen on Sunday afternoons over the National Broadcasting Company

network, has been offering a series of short operas in English. The musical works, commissioned for the program more than a year ago, have been created by students and members of the faculty of Catholic University.



Richard J. Walsh, director of the radio-film department of the National Council of Catholic Men, the organization responsible for the TV program, has made the following statement in connection with the opera series:

Because of its great communicative power, music can probably do more than other art to express the Christian culture. Also, there is developing in the United States a native opera and I think we should support it. Art is one of man's greatest expressions of his relation to God.

The first of the opera programs was an adaptation of the story of "Le Jongleur de Notre Dame." It was a beguiling production of the traditional tale about the humble juggler who, unable to obtain a suitable gift to place before a statue of the Blessed Mother on her feast day, decided to show his devotion by performing his juggling act. His act draws the ridicule of his townspeople, but when the statue momentarily comes to life and gives a sign that she approves of his act of worship, he wins new esteem.

In the telecast the juggler was a mute. The pantomime required by the role was performed effectively by Rudy Caringi. The cast of the opera also included one performer from outside the ranks of Catholic University. This was 11-year-old William Lowry, who sang and acted his role skillfully.

The most difficult singing roles in the opera were assigned to Mary Kennedy and Mary Ann Stabile. Working with a fine score by William Graves and Jean Anne Lustberg's bright libretto, they were outstanding. Jan Nugent, Daniel Tomaselli, Robert Hubbard and Ann Ricardo, in other roles, also contributed to the success of the presentation.

Mr. Walsh is producing the opera series for the National Council, with Martin H. Work as executive producer. Doris Ann is the producer and Martin Hoade is the director for NBC-TV. The

America • MAY 23, 1959

a series of  
e musical  
e program  
en created  
he faculty

or of the  
National  
organiza-  
program,  
ement in  
ies:

munica-  
ably do  
ress the  
here is  
states a  
should  
man's  
relation

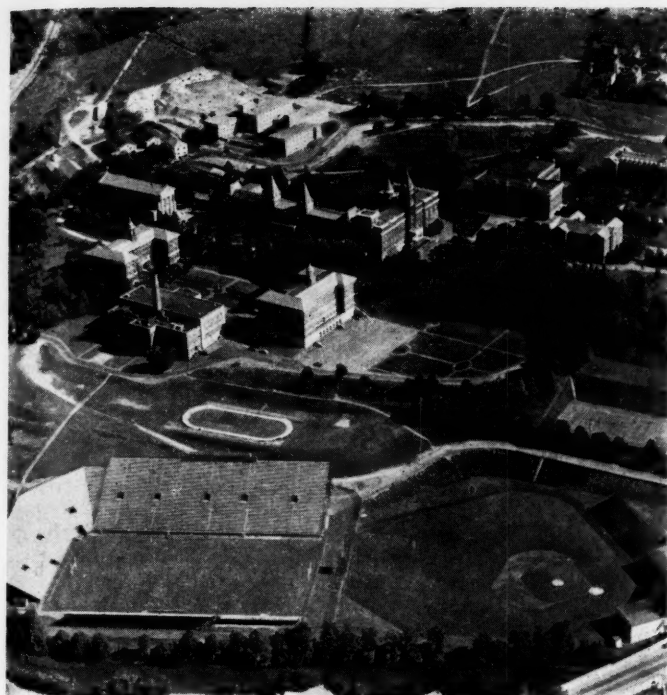
grams was  
"Le Jong-  
a beguili-  
ional tale  
o, unable  
ce before  
er on her  
devotion  
t. His act  
nspeople,  
ily comes  
approves  
s new es-

as a mute.  
the role  
by Rudy  
a also in-  
side the  
This was  
who sang

roles in  
ary Ken-  
Working  
n Graves  
right lib-  
Jan Nu-  
Hubbard  
oles, also  
e presen-

he opera  
cil, with  
producer.  
d Martin  
TV. The

3, 1959



AIR-VIEW OF CAMPUS OF

## Holy Cross College

AMERICA'S JESUIT EDUCATION SERIES spotlights

Holy Cross' Proudest Boast—Her Alumni

For 116 years now, Holy Cross has been graduating men who have been trained in the Jesuit Tradition, following the Ratio Studiorum. These graduates have gone on to distinguish themselves in their chosen professions—as Churchmen, Doctors, Lawyers, Teachers, Business Leaders, Military Leaders, Scientists—and often as just ordinary good American citizens. They have been marked by a deep sense of loyalty to their Alma Mater and their generosity has, over the years, been a source of inspiration to all who have observed it.

In an era which seems to have been captivated by a sense of the novel, Holy Cross continues to stress the traditional. The "new" science building, the "new" language laboratory, the "new" biology building, the "new" honors course, the "new" student dorms, the "new" emphasis on the "new" mathematics curriculum—all of these are accidental; those things which are substantial—those studies which entitle a college to be called a Liberal Arts College because they tend to make men free—will receive the same emphasis at Holy Cross in the future that they have in the past. Only in this way can Holy Cross continue to do her part in producing men of whom this country stands in great need.



### JESUIT COLLEGES AND UNIVERSITIES IN THE UNITED STATES

**ALABAMA** Departments  
Spring Hill College (Mobile).....LAS-C-Ed-N-Sc-Sy-AROTC

**CALIFORNIA**  
Loyola University (Los Angeles).....LAS-C-E-Ed-G-L-AFOTC  
University of San Francisco.....LAS-Sc-C-Ed-G-N-L-Sy-AROTC  
University of Santa Clara.....LAS-AE-C-E-Ed-G-L-Sc-Sy-AROTC

**COLORADO**  
Regis College (Denver).....LAS-Sy

**CONNECTICUT**  
Fairfield University.....LAS-G

**ILLINOIS**  
Loyola University (Chicago).....LAS-AE-C-D-Ed-G-IR-L-M-N-S-Sc-Sy-Sp-AROTC

**LOUISIANA**  
Loyola University (New Orleans).....LAS-C-D-Ed-G-L-Mu-N-P-Sy-AROTC

**MARYLAND**  
Loyola College (Baltimore).....LAS-G-AROTC

**MASSACHUSETTS**  
Boston College (Chestnut Hill).....LAS-C-Ed-G-L-N-S-Sc-Sy-AROTC  
Holy Cross College (Worcester).....LAS-G-NROTC-AFOTC

**MICHIGAN**  
University of Detroit.....LAS-C-D-E-G-IR-J-L-Sc-Sp-AROTC-AFOTC

**MISSOURI**  
Rockhurst College (Kansas City).....LAS-AE-C-IR-Sc  
St. Louis University.....LAS-C-D-E-Ed-G-L-M-N-S-Sc-Sp-Sy-AFOTC

**NEBRASKA**  
The Creighton University (Omaha).....LAS-AE-C-D-Ed-G-IR-J-L-M-N-P-S-Sc-Sp-AROTC

**NEW JERSEY**  
St. Peter's College (Jersey City).....LAS-AE-C-AROTC

**NEW YORK**  
Canisius College (Buffalo).....LAS-Ed-G-Sy-AROTC  
Fordham University (New York).....LAS-C-Ed-G-J-L-P-S-Sy-Sp-AROTC-AFOTC  
Le Moyne College (Syracuse).....LAS-C-IR

**OHIO**  
John Carroll University (Cleveland).....LAS-C-G-Sy-AROTC  
Xavier University (Cincinnati).....LAS-AE-C-G-Sy-AROTC

**PENNSYLVANIA**  
St. Joseph's College (Philadelphia).....LAS-IR-Ed-Sc-AFOTC  
University of Scranton.....LAS-G-AROTC

**WASHINGTON**  
Gonzaga University (Spokane).....LAS-C-Ed-G-J-L-Mu-N-Sy-AROTC  
Seattle University.....LAS-C-Ed-E-G-N-SF-AROTC

**WASHINGTON, D. C.**  
Georgetown University.....LAS-C-D-FS-G-L-M-N-Sy-AROTC-AFOTC

**WEST VIRGINIA**  
Wheeling College.....LAS

**WISCONSIN**  
Marquette University (Milwaukee).....LAS-AE-C-D-DH-  
E-Ed-G-J-L-M-MT-N-PT-Sy-Sp-AROTC-NROTC

#### KEY TO ABBREVIATIONS:

36

LAS Arts and Sciences	M Medicine
AE Adult Education	Mu Music
C Commerce	N Nursing
D Dentistry	P Pharmacy
DH Dental Hygiene	PT Physical Therapy
Ed Education	S Social Work
E Engineering	Sc Science
FS Foreign Service	SF Sister Formation
G Graduate School	Sy Seismology Station
IR Industrial Relations	Sp Speech
J Journalism	AROTC Army
L Law	NROTC Navy
MT Medical Technology	AFOTC Air Force

# Notices

25 cents per word  
Payment with order

**ALL CHESTERTON'S & BELLOC'S BOOKS.**  
250 Titles. Free Catalog. Prosser, 3116 N.  
Keating, Chicago 41, Ill.

**ALTAR CLOTHS**—Imported, exquisitely  
hand-embroidered, made to order to fit  
your altar, and other beautiful embroidered  
Altar Linens. Church Linens by the yard  
including crease-resisting Alb Linen. Mary  
Moore, Box 394M, Davenport, Iowa.

**IRISH BOOKS.** Belleek China, Linens, Celtic  
Crosses, Rosaries, Cards, etc. Write for  
Catalog. Irish Industries Depot, Inc., 876  
Lexington Ave., New York 21, N. Y.

**JESUIT HOME MISSION.** My hope—a  
school to plant the Catholic tradition.  
Small contributions are precious and wel-  
come. Rev. John Risacher, S.J., Holy Cross  
Mission, Durham, North Carolina.

**MISSIONARY PRIEST.** Struggling to build  
little chapel in Darlington, S. C. Popula-  
tion, 15,000; Catholics, 21; Please help!  
Rev. Louis R. Williamson, St. Mary's  
Parish, Hartsville, South Carolina.

**STUDY WEEK ON THE LAY APOSTOLATE.**  
August 23-28. All facilities for men and  
women on campus. Rooms, meals, tuition—  
\$30.00. Write for program: Rev. J. F. X.  
Erhart, S.J., St. Joseph's College, Phila. 31,  
Pa.

## TEGAWITHA

Catholic Camp for Girls

On sunny top of the Poconos, 800 acres  
on private lake. All land sports, swim-  
ming, riding, dancing, dramatics,  
crafts. Junior and Senior groups. Lavat-  
ory in each cabin. Private chapel on  
grounds, 42nd year. For catalog ad-  
dress: Mrs. James P. Lynch, Director.

**Camp Tegawitha, Box A,  
Tobyhanna, Pa.**

For all Catholic Books  
SEE, WRITE OR WIRE

**ALVERNIA**  
CANADA'S CATHOLIC  
BOOK HOUSE



Fast Delivery  
Gift Certificates  
Free Research

Visit Alvernia  
70 Notre Dame West  
Near Place d'Armes  
Vl. 9-2924  
Montreal, P. Quebec

In the Desmarais and Robitaille Bldg.

co-producers for Catholic University are  
the Rev. Gilbert V Hartke, O.P., and  
Dr. John Paul. Dr. Paul is also the musi-  
cal conductor for the series.

The second opera, "The Cage," was  
the work of George Thaddeus Jones and  
Leo Brady. It was a compelling story of  
a young man's unselfish decision to  
continue to care for his invalid mother  
after he had thought of going away and  
turning over the task to his sister.

This presentation, while generally  
not as appealing as the first opera, was  
done in professional style. One of its  
most attractive features was the scenic  
design by Robert Wightman.

The opera series has been described  
as the most ambitious undertaking in  
broadcasting in the history of the Na-  
tional Council. It represents another  
commendable effort to offer the viewer  
an inspirational series that combines  
spiritual principles with imagination  
and artistry. The final program of the  
series will be shown on NBC on May  
24 at 1:30, Eastern Daylight time.

J. P. SHANLEY

## THE WORD

*Almighty and everlasting God, who to  
Thy servants hast given, in the confes-  
sion of the true faith, to acknowledge  
the glory of the eternal Trinity, and to  
adore the unity in the power of Thy  
majesty; grant that by steadfastness in  
this faith we may ever be defended from  
all adversities* (Prayer of the Mass for  
Trinity Sunday).

Supernatural faith is a thoroughly  
paradoxical matter. Faith is at once a  
most serious obligation and an absolute-  
ly free gift. It is nearly totally blind,  
and it is uncannily perceptive. The  
shades of mystery deepen about it  
with every passing year, while it grows  
steadily stronger and more luminous. It  
recognizes more and more difficulties as  
it sheds more and more hesitations. It  
increasingly sympathizes with those  
who do not have it; yet, be they legion  
and be they giants, the unbelievers never  
for an instant make faith uneasy or  
self-conscious.

The feast of the most blessed Trinity  
is, of course, a festival of naked super-  
natural faith. The mere notion that God  
is simultaneously singular and plural is  
not, on the face of it and expressing the  
situation most mildly, a conception that  
recommends itself to the balanced, well-

constituted mind. The theological expo-  
sition of this remarkable concept is un-  
questionably fascinating, and somewhat  
more bewildering than the concept. Yet  
the Christian racecourse of which St.  
Paul speaks is not conspicuously littered  
with fallen runners who have failed to  
take the triune hurdle.

The doctrine of the Trinity (if the  
dazed and patient reader will endure  
a violent change of figure) would choke  
any natural philosopher. But the man  
of faith swallows the dogma easily, and  
with a kind of relish, as who would say:  
"The Lord my God is true, He is au-  
thentic divinity. For no human mind  
could have devised Him. He justly  
eludes my poor wits; gladly I adore  
Him."

And this strange, shining reality, this  
supernatural faith, which at a passing  
glance seems so pathetically defense-  
less, becomes a mighty defense for its  
blessed possessors. So the Church prays:  
*grant that by steadfastness in this faith  
we may ever be defended from all ad-  
versities.*

It is a fact: religious faith is not only  
a challenge and a gift and a mystery;  
it is a shield. The man who does truly  
believe on God's word is, in the cryptic  
Shakespearean phrase, "lapped in  
proof."

Literally anything is bearable—unless,  
of course, the mind itself is overthrown;  
unless, that is, a man ceases to be a  
man—as long as the human spirit  
possesses an inner, invisible, ultimate  
reality to which it can cling. A kind of  
psychologist will immediately label it  
"the inner dream," a human artifact, an  
instinctive, frightened defense against  
the nightmare of actual existence. But  
there remains another possibility. Sup-  
pose the conviction of faith is *not* a  
mental confection, but a factual recogni-  
tion, a veritable correspondence of hu-  
man understanding with what objective-  
ly is. That possibility would explain the  
defensive power of religious faith not  
merely as well as the hypothesis (for it  
is no more) of strict psychology, but  
much more convincingly.

It is consoling to realize, on this feast  
of the adorable Trinity, that what ap-  
pears to be such a demand upon man  
should prove to be man's best and only  
final protection. Everyone knows that  
an unsubstantial dream can be made  
into a shield of sorts. But I need not  
imagine that God the Father is watch-  
ing over me and that God the Son in-  
tercedes for me and that God the Holy  
Spirit dwells in me. There is no need  
to project all this. The Triune God is  
simply doing it.

VINCENT P. MCCORRY, S.J.